VISTA OF INTEGRAL VISION

Dr. P. SUBBA RAYUDU

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P. Subba Rayudu studied in different Universities of India and acquired two Masters Degrees and also became a Doctor. He evinced interest in dissemnating knowledge among the people. Probing into the damain of para psychology and the higher dimension of Mind, he made a trip to United Kingdom and United States of America. He was convinced of the higher powers of Consciousness but was doubtful regarding the acquisition of these powers by all, as all people are not suited to all things.

This is a pioneering work of historical magnitude, based on two decades of research and studying in parapsychology and esoterie sciences. The author goes directly to the very core of the principle he is espousing and proceeds to explain the processes of mind in a simple, direct and straight forward manner, deliberately avoiding the technical jargon, to facilitate understanding. Seva Sadan, a voluntary Organisation, aims at the alround development of the individual in terms of physical, mental and spiritual growth to strike an emotional balance in life. Publication of helpful and authentic information is one such activity in realising the objectives.

We are extremely happy to place before our readers this important book "Vista of Integral Vision" by Dr. P. Subba Rayudu.

PRADEEP
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DEDICATED

TO



SRI H.J. DORA

*(Additional Director General of Police
Government of Andhra Pradesh)*

GREAT LOVER OF PARA PSYCHOLOGY
And PHILOSOPHY

CONTENTS

Smt. Kaparthi Swarajyam and Sri Kaparthi Krishna are ideal wife and husband, belonging to an illustrious business family of Secunderabad (India), known as Kaparthi group of Enterprizes. With all the wealth at their command, their unassuming disposition, high moral calibre and their liberal sympathies won them popular appreciation.

Spirituality being the basic key - note of their life, they have patronized several worthy deeds and endeavours, beneficial to mankind. If their work commands admiration and respect, it is their personal characteristics which draw greater esteem.

Their help and cooperation in publishing books for the dissemination of knowledge is really remarkable. I express my deep and abiding sense of gratitude to them for all the help, assistance and excellent workmanship rendered in publishing this book.

Author

PREFACE

Our generation, expert in technological power, is strangely inexpert in spiritual power. We have learned to draw power out of the universe in a thousand different ways. In the words of an eminent scientist "Each new item of our past has opened still more fertile areas in the unknown. We can never reach a limit of discovery while we work". If it is true that further power lies waiting in the atom and electro-mechanics, it underscores the possibility that there are other areas than the physical, where even greater power may lie. We are desperately in need of this form of power.

The hectic, hasty, hurrying age of ours has left the average man bewildered and out of breath. We have hereto put a naive faith in sophisticated philosophies and clever devices but they have generally failed us. This broken, battered, disillusioned world finds little strength or healing in ideas, once so brightly cherished. Thoughtful men are realizing that we have lost contact with the genuine sources of power. We must once again tap that ancient and mystic power which in times past, has saved men and nations.

Our age must discover the impotency of many of its philosophies, complacent schemes and machineries and turn again to the deeper force we call the "cosmic mind"

So, why not try this ?

NEW DIMENSION OF MIND

Before making a study of the non-material mind, and its different dimensions, let us understand that the human brain consists of certain systems such as hypothalamus, lymbic system, temporal lobes and the frontal lobe. The frontal lobe exercises control over the other systems but only one in a million will be using the frontal lobe of brain consciously. Discrimination grows with increased thinking and reasoning. But the frontal lobe becomes incapacitated from disuse.

There are fifteen billion nerve cells in the human brain. But strangely, the whole human organism is built from the potential of one single cell. Then consider the power lying dormant in each nerve cell of a highly specialized organ.. It is a vast reservoir of possibilities. They are manifested in great musical creations, masterpieces of art, Scientific discoveries etc., in fact the essence of genius. But often they are choked by excessive logic, strangled by anxiety and kept suppressed by the millions of impulses that bombard the average mind.

The mental life is often described as wholly a product of this cerebral physics. If it were so, there would appear to be no escape from physical law, anywhere in the course of human conduct. Freedom then is only a fancy and ethics under physical law is only a fiction.

Experience of mental phenomena such as Telepathy, clair-voyance and precognition, compels us to infer that the establishment of mind as different from the brain in some fundamental respect, supports the psychocentric view. This means that the mind is a factor in its own right in the total scheme of personality. The personal world of the individual is not centered completely in the organic functions of the material brain. There must be a common ground between mind and matter, which is still obscure. It may represent an underlying order of Neutral Substituent Energetics - a sort of non-psychical and non-physical substrate that is convertible into either mental or material manifestations.

In the later half of this century, the mind of man has become undisciplined and unruly. At times, he is depressed, criminal, crazy and at other times, he is saintly and compassionate. This, according to medical science, is because of the imbalance in hormonal distribution in the body. If there is imbalance in the hormonal system, any sort of behaviour can occur. He can commit suicide, murder, rape or arson.

Ordinarily the senses constantly supply information to the brain. But if you cut off the wires, the brain can be isolated. Once it is isolated, the brain relaxes, it has rest. After that you will develop a different awareness and better functioning of the brain. This will provide an opportunity to explore the whole domain of inner space. It has an integrative function of immense importance. It has the ability to harmonize our total being in such a way that anxiety, confusion, conflict and other disintegrating tendencies are replaced by profound feelings of reintegration of the whole self.

The science of mind talks mainly about fears, insecurities, Schizophrenia, Psychosis, Neurosis and this is what we interpret to be the mind. We are never made to understand that it is a powerful instrument that nature has given us and this is something which has yet to be realized. The person who experiences this higher consciousness can change, the external behaviour of matter like Uri Geller, influence other mind, direct the activities of the body as he desires.

Mind therefore is not simply a bundle of positive and negative behaviour of fear, neurosis, desires, passions and memory.

People suffer from mental weakness because they are not aware that man lives at the mental level. They care more for the body and neglect the mind. But your future happiness, your security, even your life may substantially depend upon, what you do with your mind, in the next few years to come. If you decide to give attention to the development of your own, higher powers of consciousness, you should be prepared to put forth a sustained, earnest effort. Your mind will react to your exercise of it, like a muscle of your body. Flex your arms

fifteen minutes a day, morning and evening, and you will have appreciably larger biceps, within a few months. The same period of time devoted to the stimulation of your extra sensory perceptive faculties, will produce commensurate results.

Untold number of humans, have experienced a sudden awareness or a flashing illumination, in their interior consciousness, which has given them an accurate knowledge of some event, condition or person in past, present or future-completely beyond the sensory capacity there by indicating that there is a vast new world of consciousness beyond the barrier which has been imposed by the five physical senses.

Telepathy, Clairvoyance, Precognition and Psycho-Kinesis are the phenomena operating independently of the laws of matter. Size, density, number, distance and shape do not matter.

Wolf-Messing, Pavel Naumov, Uri Geller, Madam Kahl of Paris, Harold Sherman, Zo-Brovin are only a few among many others, that have demonstrated these powers in different countries of the world.

Einstein, Freud, Mahatma Gandhi and Stalin of Soviet Russia are persons that witnessed some of the demonstrations and testified to the fact of the existence of higher mental powers. Very remarkable experimental work was done in this field by Institutions such as "Society for psychical research (England)", Boston Society for psychical Research, Department of psychology in the university of Groningen in Holland, Columbia University, The foundation for Research on the nature of man, Durham, American Society for psychical Research, New York, Parapsychology Foundation-Newyork,, Mind science Foundation-san Antonio TX, and by great individual Researchers like Alfred Beckman, professor and Mrs. Henry Sidgewick, Miss Clarissa, Gilbert Murray, upton Sinclair, Prof. John E.Coover, usher and Burt, Estabrooks, John B.Rhine, Carrington, Dr. S.G.Soal, Hettinger and other well-known contemporaries such as John palmer, Richard S.Broughton, Dean I.Radin, Dr.I-an Stevenson, Dr.Joal L.Weahton and K.Ramakrishna Rao.

Prof. John B.Rhine, who made extensive Research in the field of para psychology and produced valuable material on the subject, was the originator of the very much used but very little understood term" Extra Sensory Perception:.

If E.S.P. and psycho-kinesis become subject to conscious control, we may expect some astonishing applications. Even the most conservative prediction of what would follow will seem fantastic and incredible. The subjects possessing the higher mental powers would soon transform the world of human relations. The effect would be to turn a search light upon all the secrets of man and nature. We know that distance and other barriers do not matter in E.S.P. Science would have another extension to perception, more penetrative than all the instruments yet devised. The imagination immediately flashes back to psycho-somatic medicine, that is the mind's capacity to cure the body has already been approved by Medical Science. The Government of U.S.A. has of late been seeking the help of people possessing E.S.P. ability to detect crime.

Generally we are led to think of human beings as deterministic, physical systems, robots, machines and brains. So we fail to appreciate their mental life as some thing unique, some thing more original and creative than the mere space-time-mass relations of matter. But it is only when we know and fully appreciate the increased liverage of the mind over its subordinate physical world, we can take due advantage of it. Our life is as much affected by a false belief as a right one. Man can be as hopelessly enslaved by ignorance as by tyranny.

The mind is like a Horse-when we do not know how to handle the horse, it gives a kick.

THE GREAT WITHIN

Psychology today remains a study whose boundaries seem all the wider because of the mystery and deliberate obscurity in which the subject was for so long confined. It is a difficult subject and yet a tremendously fascinating one.

Like the old analogy of the ice berg, there is only one eighth of you, above the surface of consciousness and seven eighths, remains submerged in the great interior consciousness. What seems to be buried there, contains your emotional reaction, to every experience you have ever had, good or bad, constructive or destructive, from the moment of your existence here. What shows above the surface of your life, is what you have made of yourself or failed to make, as a result of your past throughts and acts. Since each act is the outgrowth of thought, it is dictated by feeling. Unbridled feelings of hate, resentment, Lust, greed, fear, worry, jealousy, prejudice and the like can destroy any man. But feeling in itself, is neutral, capable of being changed at will of any sentient being and serving either constructive or destructive ends.

It is important to realize that our conscious mind functions as our reasoning, guessing, wondering, calculating assimilating mind, which contacts our outer world, through the medium of five physical senses. It reports, in mental picture and feeling form, whatever happens in this outer world and our reaction to these happenings in consciousness, determines our state of body and mind, at any moment. The conclusions we arrive at, through reason are based upon the evaluation of our past experiences and acquired knowledge, as applied to the situation at hand.

The more abstract the reasoning, the more necessary it is, for the reasoning faculty to call upon the creative power, with the amazing ability to correlate all past accumulated mental and emotional impressions, on all allied phases, of the problem under consideration. Once this is done the creative power sorts out just the factors needed, like a calculating machine, bringing them forth, in a new arrangement which takes the form of a new idea of a theory.

You have your awareness, in what you have conceived to be different segments of time, represented by seconds, minutes, hours, days, weeks, months and years. This concept of time suits the convenience of your five physical senses and your ordinary external activities, on this planet. It is quite obviously not universe time. It is time in its

most limited sense because, the interior conscious part of you, when freed of the influence of your conscious mind. knows no limitation, either as to time or space. Since telepathy is the transmission of a thought from the interior conscious mind of a sender to that of a receiver, such communication, is not inhibited by the usual, limited conscious concept of time and space. This is also true in respect of similar phenomena such as clairvoyance and precognition.

The creative power doesn't discriminate between our good and bad thoughts. It will materialize the one as quickly as the other, if there is the same emotional drive behind it. Consciousness is feeling and feeling is power-Tremendous power - which can be used at any time constructively or destructively, dependent upon the free will choice of the entity. To quote F.W.H.Myers "The human mind contains a gold mine as well as a rubbish heap. Man can use it in any way he likes "Ignatius Loyola and Her Hitler can be cited as typical examples for using the mind in two diametrically opposite directions.

EXTRA - SENSORY PERCEPTION
TELEPATHY

The more unexplainable and mysterious a phenomenon is, the more insight it will yield when eventually explained. The special promise of the mysteries with which we have dealings here, is that they may lead us on to the discovery of farther and wider reach of the human mind into the realm of space and time and matter, we call the universe.

Telepathy is one such mystery. It was the first psychic capacity to be scientifically studied. If thought can be transferred directly from one mind to another without the use of senses, we should conclude, that man possesses mental powers transcending brain mechanics. Proof of Telepathy, would be a successful refutation of materialism and its physical theory of the mind. In the period of profound intellectual disillusionment which the last century created, Telepathy offered a measure of hope.

Belief in Telepathy is probably as old as man kind. It was fa-

miliar, in the earliest times from the fact that mind-reading powers were attributed to the divinities. Democritus of Greece produced a theory as to how Telepathy worked. Many references to thought transference between human being s appear in the older literatures, especially in those dealing with religion. Such instances however, are hardly of more than historic interest. The more recent modern examples which can be better authenticated will be more convincing and impressive. The following happen to be typical examples out of the long list of such cases.

The automatic writing of Mrs. Willet had all the appearance of being engineered by the communicators, who appeared to be controlling the writing. Mrs. Willet possessed the faculty of automatic writing and during that writing under went a certain kind of mental dissociation. She could experience a sense of direct presence of the communicators who were supplying the massages. She could sense the qualities and characters in an immediate way, quite different from anything known in normal perception.

Similarly Mrs. Curran was born of British parents at Mound City, Illinois. she had a desultory education and left the school at the age of fourteen, she had communications and began her automatic writing. She produced an enormous literary output, largely consisting of fiction, estimated at some thing like three million words.

Many were the instances meriting mention and many researches were carried out in Telepathy that contributed substantial evidence. In some of the best of the Sinclair performances, the receiver, was miles away from the sender. Both William Mc. Dougall and Albert Einstein were sufficiently impressed by the Sinclair results to appeal for a scientific hearing for Sinclair's book , "Mental Radio".

Certainly the results seemed to indicate that here was substance in the conviction, because the reception appeared quite satisfactory. It was somewhat like a telegrapher who, upon opening his key, finds a number of messages on file. They would crowd through from the

subconscious, usually in the order of their feeling intensity with the strongest thoughts catching the receiver's attention first.

This fact led to another discovery. Each thought has a definite relationship to feeling and that the more intense the feeling, the more powerful the thought.

This is one of the most profoundly significant facts that can ever be learned about the operation of mind. Emotion must be regarded as the generator of power behind. The degree of intensity of emotional reaction, determined the degree of intensity of the thought wave discharged.

Drop a pebble into a pool of water and it scarcely makes a ripple, Toss in a large rock and you produce violent waves which extend in all directions. But thought, which exists in an electromagnetic field, once discharged from individual consciousness, is instantly receivable wherever there may be another individual consciousness, a part of the same field, attuned to it. The chances of reception will be increased in direct proportion, to the intensity of the thought which is been discharged.

Another fact or law of mind became obvious. It was discovered that the receiver could reach out with his mind into what we regard as time and space by focalizing and intensifying his or her own emotional desire, to secure certain knowledge or to make contact with the thoughts of the sender. The receiver will not be dependent upon the power generated by the sender but the receiver will be operating on his own consciously energised power. Then the generation of his own power through an intensified desire to receive, enabled him to pick up thought vibrations from minds and things which were too weak to be received on the otherside. This can be likened to a powerful radio receiving set, so sensitized that it brings in programmes of weak broad-casting stations, which less powerful receiving sets could not detect.

The importance of Telepathy lies in the fact that it reveals the

subliminal portion of the human personality at work, and it shows that where the subliminal portion is concerned, things happen in a way, different from that which we are accustomed to, in our ordinary world. Hence our ordinary world does not cover the whole range of existence.

Telepathy throws a gleam of light on the nature of things which no amount of study of the external world would ever reveal.

EXTRA SENSORY PERCEPTION-CLAIRVOYANCE

William Holtz, wire chief for the western Union Telegraph company, was appointed to take his place at Ohio. The moment he received the orders, his mind was suddenly filled with the apprehension that, on his first night on the job, there would occur a great storm, causing considerable damage such as, blown out fuses, buckled ground plates, on switch boards and the crossed wires and other destruction at various test stations along the way. He saw the whole event take place in that instant, in his mind and he saw himself working frantically, pulling switches and doing everything he could, to avert as much damage as possible. The impression was so strong that he could not sleep for thinking about it. There were a few days remaining before he was to go on this assignment but he could not stand it any longer. When he told this inexplicable feeling to the Chief Operator and the wire chief, they both laughed at him but the word got around the station.

Whoever that heard began laughing at the prediction. But despite everything, the impression grew more and more certain as he approached the night. He could even see in his mind that the trouble was going to break loose between 2.30 A.M.

"Sure enough-it happened just as he had pictured at 2.40 A.M. He could not believe his eyes when signals on the switch board indicated what was taking place. There was no time to lose. They worked fast, scarcely knowing where their energy and ability came from. Much damage resulted from the breaking of the high tension line which fell across the western union lead.

When it was all over, those whom he had tried to warn against this happening and who had been so amused at his apprehension, gathered around him to ask how he had known to the point of insisting. He told them he could not explain it, that the picture just occupied his mind and he simply could not shake it off.

At another time a prominent minister and his wife once stopped at the parapsychology laboratory to relate a similar experience. When they were travelling in Switzerland some years ago, the wife one day had a sudden unaccountable impression that her sister in Chicago was dead. The idea was so unreasonable, however, that she decided not to mention it. A few days later, she had an equally strong conviction that her sister was being buried. This time she told her husband and he made a note of her impressions although he was doubtful of their accuracy. When news caught with them, they discovered that she had been right, about what happened to her sister and also about the days on which the death and the funeral had occurred.

During the war-years, many para-psychical experiences were reported., In such cases, the wife, mother or Fiancee of a man in the armed forces may have received an impression of his injury or death.

These are cases of "Clairvoyance", although the term literally means "Clear Seeing" and clairvoyance was another of the earliest psychic claims to be scientifically investigated. Clairvoyant perception is the awareness of objects or objective events without the use of the senses, where as telepathy is the awareness of the thoughts of another person, similarly without sensory aid. Clairvoyant impressions may be in the form of visual imagery but they may be of other types as well. Any direct apprehension of external objects is clairvoyance if the senses are not involved.

Clairvoyance experiments are actually easier to carry out than those of telepathy. There is only, one person to control, where as in telepathy test, there are both the sender and receiver to deal with.

Thought transference was more easily thought of as a step beyond physics. Its mind - to - mind relation seemed to transcend the mechanical principles which sensory communication involved. clairvoyance on the other hand, definitely involved interaction with matter. Some inter operation of the mind with the object perceived had to be supposed to make the phenomenon intelligible. Thus clairvoyance is more like an additional sense, rather than a wholly non-sensory function, which telepathy appeared to be.

In the face of available evidence, one can assume that science will in time accept E S P and that Para Psychology is a human capacity, non-physical in nature.

There are reports of very rare and exceptional individuals who seem to possess ESP ability that can be reliably tapped almost at will. The South African Psychiatrist, anthropologist Dr. B.J.F.Laubscher, reports the case of a native witch doctor, Solomon Daba, who repeatedly demonst rated ESP powers in a casual fashion. One of Dr. Laubscher's, test cases may be quoted from his book "Sex, custom and psychopathology" "I explained to soloman Daba that I could not accept the numerous claims of super-normal powers made by himself and his followers unless I could verify them for myself. He agreed to submit himself to any test I might wish to carry out. I therefore decided to bury an article on my next visit and test his powers for myself.

"Now Solomon Daba lives about sixty miles away from Queenstown. On leaving for his kroal, I buried in the ground a little cheap purse, wrapped in brown paper. Not a soul was in sight during this operation of burying the purse, nor did I divulge my intention to any one. On leaving the spot, I travelled at an average speed of about thirty-five miles an hour. I mention this to obviate the possible explanation that he was informed by runners before arrival.

Shortly after my arrival, I requested a Seance dance and told him I had prepared a test. During the dance Solomon Daba described

in minute detail the article, the nature of the locality in which it was buried, the brown paper in which it was wrapped as well as the colour of the stones placed on top of the packet. During the dance I never gave any information to show that he was on the right track. This is only one of the many experiments in which Solomon Daba acquitted himself very well".

In his book and in correspondence, Dr. Lauscher cites other remarkable instances of Daba's exploits in E S P. These demonstrations are how ever semi-spontaneous. At any rate their reliability as Dr. Laubscher reports has no equal in the more sophisticated ESP circles.

Then, what is the reason for not applying these abilities reliably ? Is it because we lack voluntary control over them ? Or is it because the E S P ability in people is weak ? If so, why can we not culture or develop it ? Other abilities are improved through training, why is it that para psychology is not subject to learning?

The answer lies in a single feature of parapsychology - That is ESP is an incredibly elusive function. This is not merely to say that it has been a hard phenomenon to demonstrate, the hardest perhaps that Science has ever encountered.

EXTRA-SENSORY PERCEPTION PRECOGNITION

The exercise of this capacity has seemed miraculous in every civilization, in which it has been practised. It is familiarly known as prophecy. In variably, in all ages, men have been awe-struck by the power of the prophet to dip into the future and to hearald events that the cleverest reasoning could not reliably infer from existing knowledge. Wealth, power and honour, have usually gone to those who could establish confidence in their power to prophecy. Whatever prophecy has been accepted, it has been held by the people to be not of this world but devine or supernatural.

Prophecy is but little less mysterious today than ever. Even though supernaturalism no longer has a place in scientific thought, nothing would seem more to transcend the world of lawful events than the power to foretell future. Whether regarded from the view point of common sense or the oretical science, the ability to predict events that have, as yet, no existence and to do so beyond the range of rational inference appears uncanny and unreal. On the face of things any such congnition of future seems a reversal of the principle of causation, getting the cart before the horse, the effect before the cause.

Before going into the theoretical difficulties let us look at the factual side of the subject, taken from the records of the society for psychical Research.

"Captain Mac Gowan, an officer in the American Army was on leave at Brooklyn with his two boys, then on vacation from school, "I promised the boys" he said that "I would take them to the theatre that night and I engaged seats for us three. At the same time, I had the opportunity of examining the theatre. I went over it, stage and all. These seats were engaged the previous day but on the day of the proposed visit, it seemed as if a voice within me was constantly saying "Do not go to the theatre, take the boys back to the school". I could not keep these words out of my mind. They grew stronger and at noon I told my friends and the boys that we would not go to the theatre, My friend said I was cruel to deprive the boys of a promised pleasure. But all the afternoon the words kept repeating themselves and impressing themselves upon me. Somehow to please the boys, I asked them to go to Newyork with me to spend the night at a hotel. I felt ashamed of the feeling that impelled me to act thus, but there seemed no escape from it. That night the theatre was destroyed with a loss of some three hundred lives".

In the next case, one Mrs. Calder dreamt repeatedly that she was moving into a very large, old fashioned house, and was busy hanging curtains at some extremely high windows. " I then wandered out" she writes, "through wild, neglected gardens and found a kind of

court-yard bounded by walls on all sides and all rather neglected and over-grown, quite unlike any place I knew. I described all this to my husband next morning and wondered if it meant a move for us. Strangely enough, a few days later he was offered a new post at Crew in Cheshire. I naturally supposed that the old house I had seen in my dream would prove to be there. As it happened, however, a parent visiting my husband's school a few days later mentioned that she was thinking of letting out half her very large, old house, six miles away from there hidden away in a park which we have never visited. Remembering my dream, my husband suggested that we should go and see it and of course it was exactly as I have described, with the courtyard easily recognisable, very high windows etc. Yet, at that time, we supposed that we should be going to crew, and it is all the more remarkable that circumstances have now arisen causing my husband to refuse the move to crew and remain here. We felt so drawn to the old house seen in my dream that we have taken half of the house and moved into it."

These instances cannot be treated as chance occurrences by any stretch of imagination. But the question arises, can we fore tell the future?

In the first place, it seems to force us to deny human freedom of will. In the second place, it seems to abolish the principle of causality. How can an event which, does not exist, be the cause of our knowing about it? And what becomes of human freedom if we can see in advance the action of a person who had not decided what he is going to do?

It is to be inferred that there is a capacity for acquiring knowledge that transcends the sensory functions. The extra - sensory capacity can give us knowledge both of objective and subjective states. We now know that space and time do not affect this process as they do Phenomena known to be physical. It does not depend upon any kind of physical principle known or likely to be derived from the space-time physics of the present day.

OUT OF THE BODY EXPERIENCE

These out of the body cases are of exceptional interest. It is worth pointing out that cases recorded by the society for psychical Research, describe the process of getting out of their bodies in almost identical terms.

A case was recorded by Sir Alexander Ogstan, K.C.V.O. as having occured to himself during the South African War. He had been admitted to the Bloem-fontein Hospital. "In my delirium" he says, "Night and day made little difference to me. I lay in a constant stupour, which excluded the existence of any hopes or fears. Mind and body seemed to be dual and to some extent separate. I was conscious of the body as an inert, tumbled mass near the door, it belonged to me but it was not I. I was conscious that my mental self used to leave the body regularly, always carrying something soft and black, I did not know what, in my left hand, and wandered away from it under gray, sunless, moonless, starless skies, ever onwards to a distant gleam on the horizon solitary but not unhappy and seeing other dark shades until something produced a consciousness that the chilly mass which I then recalled was my body, was being stirred as it lay by the door. I was then drawn rapidly back to it, joined it with disgust and it became I and was fed, spoken to and cared for.

When it was again left, I seemed to wander off as before by the side of a dark, slowly-flowing, great flood through silent fields, knowing neither light nor darkness and though I knew that death was hovering about, having no thought of religion nor dread of the end, until something again disturbed the body where it lay, when I was drawn back to it afresh and entered it with ever-growing repulsion. As I drew near, I heard someone say "He will live", I remember finding the mass less cold and clammy and ever after that the wanderings appeared to be fewer and shorter, the thing lying at the door and I grew more together and ceased to be two separate entities.

"In my wanderings there was a strange consciousness that I

could see through the walls of the building, though I was aware that they were there and that everything was transparent to my senses. I saw plainly for instance, a poor R.A.M.C. Surgeon, of whose existence I had not known and who was in quite another part of the hospital, grow very ill and scream and die, I saw them cover over his corpse and carry him softly out on shoeless feet quietly. Afterwards when I told this happening to the sisters, they informed me that all this had happened.

To any thoughtful person who does not reject evidence for the para normal on principle, these experiences must be very suggestive. When the bodily vitality is lowered beyond a certain point, extra sensory perception of the surroundings seems to occur. Also consciousness becomes very lucid and clear. Why, when the body is nearly dead, and the brain has almost ceased to function, is consciousness bright and clear? Why as soon as the brain begins to function again, is it reduced to a sluggish glimmer? It is really strange. But strange things evidently happen in this region, but not things without order. They are not white elephants, Scandalous interlopers into law and order, which it is superstitious even to contemplate. They in deed introduce us into a strange realm, but it is a further hall in the mansion of nature, not an imaginary fairy-land.

After all , if we feel inclined to condemn these phenomena because they are queer, are not many things queer, which we accept without a qualm? There is no hard and fast line separating the "Normal". These are terms of convenience only. States of mysticism lead to the heights of religion. Yet they are closely connected with various paranormal phenomena.

Hypnotism, at one time scoffed at as paranormal, has crossed the boundary and is accepted without a murmur. Infact, the division between normal and paranormal is perfectly arbitrary.

At the same time it is natural to ask, why if the phenomena of psychical Research are genuine, they should be so elusive. Why after six thousand years of civilization, are we still in doubt about them?

Why, if they can be experienced at all, can they not be experienced certainly and at will ? Why can we not test them, become familiar with them by daily experience and deal with them in the scientific laboratory? Why is this demand so difficult?

DISCARNATE AGENCIES

John M.Burton of Albuquerque, New Mexico, has written about the account of a harrowing incident which occured to him in December 1947.

"I think I should assure you at the outset that I do not drink nor take any drugs and that I was in normal health and spirits when this weird happening took place. I was travelling alone from Groversville, New York, to New York City and interrupted my journey by car to spend the night at a Hotel in Hudson, Newyork. For reasons which will appear obvious, I will not give the name of the Hotel.

"I was assigned a room on the third floor which seemed deserted. While in it, I was oppressed by a growing feeling of loneliness, such as I had never before known. This increased and was really uncomfortable. However, I sat down at the table in my room and commenced work. The lonely feeling persisted and gradually changed into something else. This other feeling grew stronger and stronger. It was just this. I felt as if there were a very powerful invisible presence, at the back of me, was inaudibly ordering me to get out of the room right away, most emphatically and in an intensely hostile manner. The feeling suddenly grew in intensity.

I felt that this must be a product of my imagination and decided to put it out of my mind and do my work but I could not. It became too strong to be ignored, I debated with myself whether to resist this feeling and prove myself stronger than it, whatever its nature, or whether to get up and get out of there.

"Well, I held out for a few moments but it was so powerful and

so horrible that I could not take it. I thought that if I stayed there over night, I might become crazy".

"So, resisting a feeling of haste, since I felt that I was observed, I packed my suitcase with as much dignity, as I could muster and left the room. I went down stairs to the Hotel desk and informed the clerk (It was then 11 P.M.) that I had found that business called me elsewhere but that I would pay for the room.

"The clerk insisted that I did not need to pay for the room and he said these exact words. " I am going to have that room stripped in the morning."

"I went out and driving for fifteen or twenty miles, stopped for the night at a small country hotel, I slept peacefully and the mental atmosphere in that room was untroubled in great contrast to that of the first room.

"In trying to figure out why I has felt as I did, I wondered first if there was actually a presence in that room or if there was some sort of electrical apparatus in the neighbourhood that was setting up vibrations of a very high frequency. The clerks remarks also made me wonder just why he had spoken as he did. He had not seemed surprized at my giving up the room.

"Weeks later, I related this experience to a cousin of mine and was shocked when he informed me that he had read in News paper, shortly before my stay, that an escaped lunatic had murdered a guest in that very hotel."

Another varient of such experience was reported by Harvey Sherman, which occured in the family of his wife Ada.

"The husband of Ada's Aunt died, leaving two small children for her to care for and as far as she knew, very little money was left following payment of sick and funeral expenses. After the lapse of a

few days, the mother of the widow, confided to her daughter that her Son-in-Law had visited her three nights in succession, telling her to tell "OLLIE", the widow, to go to the bank in cassapolis. The interviews were so real that the mother always maintained that she saw and talked to her Son-in-law and asked him to go away and not to bother her. But he told her that he would continue to come until she had OLLIE get the money in the Bank.

"The two women were so disturbed over the incident that they told Ada's father about it. He, being a doctor, took nothing for granted but brought his son-in-law from Vandalia to the bank at CASSAPOLIS. They found on deposit in the Cassapolis bank more then three thousand dollars to the credit of Ada's uncle. With this money the widow was able to go into the millinery-business and was enabled to give her two children a good education and fine support.

Many are such instances and they are really fit subjects for para-psychical research. They even touch great issues of religion such as, dealing with the question of man's survival of bodily death. If the mind of man is non-physical, it is possible to formulate a hypothetical picture of a non-physical system or world, made up of all such minds existing in some sort of relationship to each other. One can conceive of this great total pattern as having a transcendental uniqueness that some might call it divinity.

It is however on the problem of immortality that religion and parapsychology have most often met.

The problem of life after death, has no interest for those who believe that there is nothing in us, apart from the body.

The doctrine of Rebirth has a long history. It is a cardinal belief of the orphic religion.

Pythagoras and Plato regard rebirth as axiomatic. The conviction continues down to the classical thinkers. If we turn to the

Hebrews, there are traces of it in Philo and it was definitely adopted in the Kabbala. The sufi writers accepted it. About the beginning of the Christian era, it was also current in Palestine. Herod thinks that Jesus may be John, the Baptist, risen from the dead. When Jesus cures a blind man, his followers ask, whether the blindness was in consequence of his sins, in a previous life.

Similarly infant prodigies are quite familiar in the East. In the west also, we come across, such instances now and then. yahudi menuhin, as a twelve-year-old violinist, amazed music critics at the Albert Hall by the fully adult nature of his techniques and inter pretation. similarly the Belgian baby Andre Lenior multiplied any five figure number with any other five figure, in a flash and astounded the professors of Brussels.

We cannot explain them without their relation to faculties acquired in earlier lives. It cannot be true if we say that we "brought nothing into this world".

The survival question is a very very, difficult one. It is not easy even to state the problem clearly, because different people read different meanings into this issue. In order to avert confusion over the terms, the question must be asked in its simplest possible form.

"Does any part of a person in any discoverable way survive the death of the Body for any length of time ?"

Now, all that immortality means, is Freedom from the effects of space and time. Death seems to be purely a matter of coming to a halt in the space-time universe. Therefore the conclusion that there is atleast some sort of technical survival would seem to follow, as a logical derivation from E S P Research, for E S P is found to function without limitation from space and time that is, the mind is capable of action, independent to some degree of the space-time system of nature.

PSYCHO - KINESIS

Uri Geller became known all over the globe for this capacity. He gave parlour-demonstrations in different countries before several Scientists. He could bend forks and spoons by simply looking at them in those demonstrations. Going a little further, he asked his T.V. audience to place their spoons and forks before their Television sets and bent them only by his look.

Similarly Wolf Messing, to the great astonishment of the Russian dictator Stalin, has drawn Hundred Thousand Roubles from the bank Account of Stalin, scribbling something on a piece of paper. He met Mahatma Gandhi, Einstein and Freud and great many scientists of his time and gave performances. They were all awe-struck by the powers exhibited by a boy aged only fifteen.

Brother Jennings of recent times is another great name known for faith healing. People with mental and physical indispositions were cured of their long standing diseases which defied medical science.

Still more striking, perhaps, is the phenomenon of Dermographia, or Skin Writing. When this happens, there appears on the skin of the person the outline of a design or script of which he is thinking. Several studies have been made of the special case of dermographia produced by Madam Karl of Paris. The reports describe her ability to reproduce on her arm or breast in clear, red out line a figure or letter of which the experimenter was thinking.

Strange things are told about the less sophisticated peoples. When one talks with the anthropologist (who never wanted his name to be published) who returned from a study of the inhabitants of the Far-east and Africa, he may hear of mysterious Phenomena that defy natural explanation. Such inexplicable effects often occur in religious ceremonies appropriate to tribal customs. They range from the levitation of the objects, hurling of stones by unseen hands, to reported instances of magical rain making.

Haunted Houses, too, deserve at least a brief mention. The occurrence of inexplicable effects associated with a particular house has been reported time and again throughout the ages. After studying many accounts of these hauntings, involving ghostly touches, doors left ajar, sometimes apparition experienced by people. Sometimes the evidence is such as to pass all requirements except that of experiment, and yet its very incredibility demands something more, and judgement must be suspended.

In some cases dishes are smashed unexplainably, door bells ring, Stones are hurled by invisible forces through the open doors or windows, furniture is found in disarray in locked rooms and sometimes a general pandemonium reigns for a time. One lingers in a tantalizing state and hopes for a chance to experiment with such a case.

All such phenomena go by the name psycho-Kinesis. It is the action of the mind upon a physical system. Belief in such a capacity of the mind especially in its relation to the body is probably as old as the distinction of mind and body itself. It is one of those familiar, taken for granted chances that are no longer noticed in our intellectual life. Some sort of psycho kinetic action obviously has to occur every time our thinking initiates neuro muscular activity, assuming that it does. This Psycho physical effect evidently produces certain electro - chemical and other physical changes in the brain, and starts a train of physical reaction in the nerves and muscles of the body.

As it is, there is little but assumption, speculation, dogma and general ignorance concerning the fundamental problem of what the mind and the brain really do to each other when a person thinks and acts. There is so much more to be discovered about man that it will be apparent, our academic sciences are only working in a fraction of their true domain.

Psycho-kinesis had already slipped into medicine in disguise. At any rate in the new field called "Psycho-Somatic Medicine" organic effects are casually enough attributed to the state of mind of the

patient. It is still a question as to what goes on between the state of mind and the resultant change, but the close tie-up of the two as a causal unit in producing disease is now accepted in medical science. Only a generation ago, all this was superstition to the orthodox Physician.

Psycho-Kinesis leaves us deeply puzzled about many things, Dice throwing tests were conducted by many experimenters and they were convinced of the belief of influencing the fall of dice by the direct action of the will, though their number was found to be very small. But great quantity is never essential to the establishment of a phenomenon. Again, Psycho-Kinesis was demonstrated only indirectly through, its physical effects but most of our new scientific knowledge is derived in a similarly indirect way by influence from more variable evidences. All the discoveries of nuclear physics are of that type, the biology of heredity is like wise, and most of the science of chemistry is just as inferential. Even astronomers and geologists never actually see their biggest discoveries, their greatest intellectual achievements are as tangible as psycho-kinesis principle. They are of course derived from objective data, but so too are the conclusions about Psycho-kinesis.

The smallest trace of a principle, can be extremely important and conclusive to the scientist. Practical application and commercial quantities are other matters.

A non-physical system, acting in a non-physical way upon a physical object, produces a physical effect. The psycho-kinetic process seems to operate independently of the laws of matter.

But a very curious feature is characteristic of the attitude of many people towards this subject. Psychical research is frequently treated with a light hearted and even frivolous irresponsibility on the assumption that it is not of the slightest significance or importance. Men of science betray a haste and carelessness in dealing with it which would wreck their reputation if they did the same thing in any other department of knowledge. They seem to think that the most abstruse and difficult question concerning the human being can be disposed of on the spur of the moment.

FALLACY OF THE FAMILIAR

The great thinker Bacon could not believe that the earth revolved around the Sun. It was incredible. The diamond appears the acme of stability, it is, in fact, a whirl pool of furious motion. Who could believe it ? What is credible ? Only the Familiar.

When the news of invention of the Telephone was reported to Prof. Tait, of Edinburgh, he said, "It is all humbug, for such a discovery is physically impossible." When the Abbe Moignon first showed Edisons Phonograph to the Paris Academy of Sciences, all the men of science, present declared it impossible to reproduce the human voice, by means of a metal disc, and the Abbe was accused of having a ventriloquist concealed beneath the table. The thing was unbelievable". If the phenomenon of psychical research also seems queer, that is no surprise.

Are these phenomena, perhaps, not merely queer, but inconsistent with the established laws of science? Is there danger that, if we accept them, we shall sink back into superstition and find ourselves in an Alice-in-Wonderland-world in which anything might happen? Some Scientific men appear to think so. Prof. Jastrow not to speak of the lesser fry, for example said, "Obviously if the alleged facts of psychical research were genuine and real, the labours of science would be futile and blind". William James's biologist friend went a step further and said that if the evidence for Telepathy were true, scientists ought to band together to keep it concealed.

If we face up to this question, we shall find that at the bottom of it all lies an intense reluctance to admit that anything can exist which is substantially different from what we are used to, and can comprehend.

In this resistance, to paranormal evidence, we see a common human tendency, the tendency to exalt the familiar and to reject and despise the unfamiliar. The tendency is ubiquitous and immensely powerful. To some extent, it showed itself when Einstein presented his

Relativity Theory. In spite of two or three centuries of "Free inquiry" by Science, people are still not prepared to admit the possibility of anything radically different from that to which they are accustomed. That this tendency in essence psychological was shown by the given examples. We are made to "feel in our bones" convictions which serve the interest of practical life. False beliefs of a certain kind, because simple and useful may be of great service to the man of action, provided they do not falsify any truth it is vital for him to know. But when false beliefs are carried over into the search for truth, they are simply disastrous.

The reference to Copernicus is apt in this connection. Before the time of Copernicus the planet earth was supposed to occupy the centre of the universe, because that all important creature, man lived on it. Copernicus threw the celestial universe into a new and far wider perspective. He opened up a tremendous vista, which outraged everything familiar and his views were consequently resisted. We are coming in sight of a similar situation today. But this time on an even larger scale. It is not the planet earth, whose centrality is now in question, but the material universe as a whole. We are in the Ptolemaic age with regard to the world of our senses. Psychical Research promises to inaugurate a new and vaster coopernican Revolution in which the material universe will be dethroned, from its central position and reduced to one of provincial status. The opposition accorded to the paranormal today is of exactly the same kind as that accorded to the views ofcopernicus in the past. Now, as then, Reason, based on specious assumptions is opposed to fact, and people react just as they did in Galileo's time. The empirical principle of Science is thrown to the winds.

But this psychological resistance to the unfamiliar, does not seem to account entirely for the public attitude towards the paranormal. There is an intellectual super structure built on psychological foundation. One can see this because the resistance to paranormal facts becomes stronger with the growth of scientific knowledge. By establishing the laws of nature and by clarifying and mapping out the

external World Science has enhanced the sense of its reality and importance as the universal source of explanation. "Materialism" increases in a scientific age because the Psychological tendency to magnify the importance of the familiar is intellectually reinforced.

The illusion that the familiar alone is the real, that the corner of the universe visible to us is the whole, that a specialised phase of the human being is its entirety - these beliefs create a totally false perspective. This false perspective can as well be called the Fallacy of Misplaced centrality", for it consists in the illusion that what we are familiar with, constitutes the centre of everything. It may seem over-bold to suggest that the majority of people, by adopting this fallacy, are wrong. Everyone at one time believed that the sun revolved round the earth. Also in this case, the origin of the fallacy makes its ubiquity intelligible. The fallacy is imposed upon us by nature, and as far as practical life is considered, it is a fiction of the greatest utility. We must be adopted to our world in mind as well as in body. Yet, if we wish to attain even an inkling of the truth about our own nature and comic situation, we must escape from this fallacy.

Here is the key fact which no social reformer can afford to neglect. We struggle to make everything smooth and perfect. But all the while the real significance of life lies in the "deliciousness of insanities" and in what is happening inwardly to ourselves. We agreed war is madness, yet all the time, in the depths of our hearts, we know that "the spice of life is battle". Prudent voices cry "Safety First" But as we do so, we are secretly listening to another voice which cries, "Live dangerously".

Action in this temporal world yields more satisfaction than attainment, though we always hope and fancy that it is the other way about.

Two utterly incompatible ideals present themselves. For the first, all hope lies in this world. Its goods are only goods to be enjoyed and to enjoy them is the only rational ideal. For the second, the main

object of life is not to enjoy something but to become something.

The first outlook offers no stable basis for ethics. If the gangster accepts the principles that the goods of the present world are the only ones to be enjoyed, what are you going to say when he adds, logically, that is precisely why he intends to seize all he can now? On your showing, it is the only sensible thing to do. This outlook broadly called "Materialism" is as old as civilization. Materialism is presented today as the religion of man or the Religion of Progress.

It is vitally important that we should know in which direction the facts of experience point. We have to ask ourselves whether it is true that scientific knowledge has rendered materialism almost a certainty. It is a curious fact that the general conclusion to which the whole body of knowledge points, is unknown. What is called "Modern civilization" is not the result of a balanced development of all man's nature, but of accumulated knowledge applied to practical life.

It can be used equally for good or evil.

PROSPECTS OF APPLICATION

We can introspectively observe ourselves in the exercise of sensory perception, memory, learning, emotional experience and other more familiar mental activities. But the para Psychic performances do not lend themselves to introspection. The person possessing the powers of E.S.P. is, for the most part, unconscious of his exercise of these powers. He is unaware when and how they occur. They seem to be very difficult to bring into consciousness.

Suppose for a moment that a clear introspective window for E.S.P. and psycho-kinesis were found. Every major difficulty so far raised, would disappear. Practically everyone possessing E.S.P. ability could demonstrate it with perfect efficiency. It would be just a matter of giving time to operate. It might be slow but it would be sure. Then the research would be relieved of all its characteristic handicaps

On the social side of the research, there would be a revolution too. The subject with introspective certainty of the functioning of the parapsychology abilities, would bring all lingering doubts to an end. Laboratories would then bring out and proudly publish the para psychical research, which has been with held from publication for reasons of diplomacy. The curse on para psychology, real or imagined, would suddenly have disappeared.

If E.S.P. and psycho-Kinesis become subject to conscious control, we may expect some astonishing applications. Even the most conservative prediction of what would follow will seem fantastic and incredible. Before sketching a few main consequences of conscious control over para psychology, let me recall that everyone of the older fields of science has gone through some startling expansion such as I am about to portray. Naturally in every case, such expansion would have seemed incredible to everyone, had it been pictured in advance. Consider what would happen.

The subjects possessing the higher mental powers would soon transform the world of human relations. The effect would be to turn a search light upon all the secrets of man and nature. We know (already) that distance and other barriers do not matter in E.S.P. If the mind, limited as it is now, can identify a specific card in a pack, located a thousand miles away, what would prevent any knowledge, hidden any where in the world, from being reached by such an ability?

Again the consequences for world affairs would be literally colossal. War plans and crafty designs of any kind, any where in the world, can be watched and revealed. With such revelation, it seems unlikely that war could ever occur again. There would be no advantage of surprise. Every secret weapon, scheming strategy would be subject to exposure. The nations could relax their suspicious fear of each other's secret machinations.

Crime on any scale would hardly exist with its cloak of invisibility thus removed. Graft, exploitation and suppression could

not continue, if the plots of wicked men were to be laid bare.

Such power could, of course, be abused, but thus far the development of instruments for expanding the domain of knowledge has only multiplied the genuine benefits men have enjoyed as a consequence. Let in more light to any area of human relations and the existing evils will scurry off like photophobic vermin.

The uses of E.S.P. have so far been considered as defensive ones, but the contribution of reliable para-psychic capacities to more positive goals would equal its protective value. Science would have another extension to perception, more penetrative than all the instruments yet devised. No lurking disease, no impending epidemic, no obscure source of danger to society could hide from the extra sensorial insight directed to discover it. The location of the hidden wealth of the world, mineral and non-mineral, could be charted. What mysteries of the terrestrial scene could persist in the face of the ultramicroscopic perception parapsychology would represent ? What problems of universe could be left long unsolved for lack of means of observation ?

Now for the applications, psycho-kinesis if it could be subjected to conscious guidance. The imagination immediately flashes back to psycho-somatic medicine, that is the minds capacity to cure the body, has already been approved by Medical Science.

The vision of a consciously directed psycho-kinesis as a powerful Therapeutic measure at once becomes a reasonable possibility. Experiments have shown that mass, distance and other physical characteristics as far as they have been tested, make no difference in the psychokinetic demonstrations. Psycho-kinesis involves a natural force.

Man has already discovered a great variety of natural forms of power, too many for easy recall. There are the various water powers, the power of steam, the combustion power of gas, the power of

chemical explosion, the power of electricity, forms of jet power, and more recently atomic power. These are not all. We should by this time be ready to recognize the beginning stages of the development of a new force, Naturally each of these forms of power was at one time, very weak, and unreliable in its manifestation. Each one must have seemed strange and incredible to the first audience to which it was presented. We should not be surprised as we recall these reactions to earlier discoveries to find that psycho-kinetic force presents a fairly typical picture of a very new phenomenon.

All this may seem incredible. Yet the picture drawn in these words is conservative. No assumption has been made about the expansion of the ability through learning, although it would be natural to suppose that such development would take place. The improvement of the efficiency of higher mental powers is limited at present by the unconsciousness of the process. Learning requires awareness of the success or failure of effort. Otherwise there can be no purposive guidance of the process involved so as to give the right direction for success. Naturally one can not guide a thoroughly unconscious process.

WHY THE SCIENTISTS ARE AVERSE TOWARDS PARA PSYCHOLOGY ?

For centuries, Christian thought has impressed on the Mind of Europe the idea that the universe is devided in two by a line running across the middle. On one side of this line is the Natural", on the other side" the super natural". It had always been believed that the two halves have interacted with one another under the personal supervision of God. With the rise of science, natural explanations and natural law gained steadily at the expense of super natural, and scientists took a pride in driving superstition and supernature together out of the field. So strong has been the impress of this dualism that it has left its mark on the scientific thought of today.

One gets the impression that men of science congratulate them-

selves on having gone to nature for their information instead of to some rival firm.

If the evidence of psychical research shows anything, it shows that the phenomena it studies are not "Super Natural". They are natural in the sense of belonging to an ordered whole. They are evidently governed by different laws from those which govern the physical world, but there is no reason to suppose that they are separate from the later by any intrinsic boundary. There is probably continuity, the apparent sharp division being the result of the limited character of our sense-perception. We should regard paranormal phenomena as constituting an extension of the sphere of nature but "Nature" with an extended meaning. As commonly used, the term "Nature" has come to mean only the restricted portion of reality which our senses show us. We must extend its meaning a great deal in order to give paranormal phenomena a place with in it.

For anything like rapid progress to be made in understanding the depths of human personality, properly organised centres are required in which suitable subjects could be trained and investigators could cooperate in research. It is quite likely that subjects besides being individually selected on account of innate faculty, might have to live sheltered lives which included freedom from anxiety and periods of complete quiet. This would in some way resemble the training for religious contemplation, but the end in view would be different.

Religious contemplatives have said over and over again that at a certain point in their training, paranormal faculties appear. These, they regarded as distractions from their goal of mystical union. The object of not regarding them at the present day is that the materialistic philosophy is spreading more and more, and if it false, as these facts imply, it is of the greatest importance that that should be generally known. Otherwise the world seems likely to destroy itself in an orgy of materialism. The appeals of established religion are clearly proving ineffective in stemming the tide.

This is the gigantic and some times fear some task yet ahead of man, fear some because man is dealing in his consciousness with the mightiest power in the universe. Out of mind has come every idea which has liberated him from his early bondage of ignorance and superstition. But some of the very ideas which have so served man, can, if his thoughts and feelings are sufficiently aroused against his fellow humans, be employed in such a manner as to destroy in a few moment's-time all he has built for himself throughout the ages.

WHAT IS SCIENCE ?

It is to be noticed that some of the critics repudiate the study of Psychical Research in the name of science. But they do not make it very clear why it is unscientific to investigate the more unusual faculties of human being. But some appear to think that the practice of psychical Research is illogical. It is also quite common for people to deplore the study of psychical phenomena in a "Scientific age" which lie out side some arbitrary line. The almost universal tendency to smile at the mention of Psychical Research is alone sufficient to show, that most people do not regard it as a serious study.

The Phenomenon like Telepathy appears at first sight, to be unattached and unassimilated. The Scientist is placed in a dilemma. He is pledged in the first place to trust in empirical observation. He believes in the second place that all observed facts must fit into a single, ordered scheme. What is he to do when he finds all observed facts which will not fit into any part of his ordered scheme ? Can phenomena which show no sign of falling into line with either common or Scientific experience, be acknowledged to exist, simply because careful observation shows that they occur? Which of the two principles of science is to be sacrificed, the appeal to fact or the belief in order? Should we, on the one hand, say experience shows that they do? Or on the other, that whatever experience shows, reason declares that they cannot ? It is interesting to observe that when faced with this dilemma, men of science tend to adopt the latter attitude. The rationalist in them is stronger than the Scientist.

It is very strange that our Scientists still cling on to the outmoded thought pattern of 19th century, while those of other countries, have already exploded the myth of Materialism and are on their way to establish Extra-Sensory perception as a reality.

Orthodox Science teaches that there is but one natural Order. Dualism or anything resembling it, is the worst of Scientific heresy. It is abhorrent as the proverbial vacuum is to nature. It is interesting to watch a Scientist approach parapsychology researches in the mistaken belief that the findings can some how be fitted in with electromagnetic principles of nature, only to drop the whole subject as if with burnt fingers on the discovery that the experimental results would carry him out beyond Physical Principles.

There is nothing wrong with the desire to unify Knowledge. We cannot, of course, approve the usual procrustian tactics of cutting knowledge long and short as needed to fit prevailing theories and thus after rejecting new findings because they do not immediately harmonize with existing beliefs. This is Scientific barbarity. Rather, it should be recognised that when any discrepancy is found between new findings and old, this is only an indication of some still undiscovered territory that will have to be explored in order to bring about agreement.

The mistake lies instead in thinking that E.S.P. and psycho-Kinesis lead to dualism. The evidence for psychophysical interaction contributed by para psychology logically opposes any basic duality in the nature of man. The very act in which the two systems mind and body operate upon each other necessarily unifies them to some degree into a single process. There has to be a continuity of process from one interagent to the other in every event in nature. At least we know of no other way to understand causal change of any kind.

Accordingly any dualism in the natural order must be relative. Most of the academic boundaries of nature have by now been found to

be relative as they have been examined closely. The old absoluteness has disappeared. The mind matter relation as it comes out in parapsychological phenomena should be regarded as another one of the relatives. The two systems do have their genuine differences. One is physical and the other is non-physical, as far as we know what the distinction is. But they also interact and they must, therefore, in some degree, be united in such reaction. On the other hand, it is equally true that the unification of the two systems is likewise relative. The same relativity holds equally well, whether one tries to impose a monism or dualism upon the world of mind matter relations. The older "isms" have both evidently ceased to apply to a world that appears increasingly relativistic in its out lines.

Changes are of course taking place. Thought patterns are changing fast. There are numerous signs that time is working its magic on the acceptance of E.S.P. and psycho-Kenesis. As the years pass and repeated confirmation and extension of the para psychical researches continue, there will soon be a general passive recognition of these unusual abilities. The fears will have been calmed; the unfamiliarity will have vanished; and some other new and startling claim will be on the controversial grid.

One might have expected that, to a man endowed with true Scientific curiosity, the merest hint of telepathy would act like the scent of battle to a war-horse. But still many a scientist, does not behave in the least like a war-horse. He behaves much more like a mule, neither pushing nor pulling will move him. When the real test comes, he proves himself to be an a prioritheorist at heart.

How skin-deep, is the hold of Scientific empiricism even in this scientific age.

What is the concept of Reality in this age of relativity ?

CONCEPT OF REALITY AS UNDERSTOOD AT PRESENT-MATTER

The familiar conception of matter was that of an enduring substance moving through a static space in the uniformly flowing time. According to the old atomic theory, matter consists of atoms or tiny particles that cannot be divided. Material things are due to the varying combinations of the atoms or the indivisible particles. The changes visible in material things are traced to change in the arrangements of the atoms and not in their internal constitution, for the atoms were regarded as unchanging in Character.

But the said atom has melted away in the recent developments of physics. Matter is a structure of energy units revolving with immense velocities in space-time, and the various elements arise from the number and arrangement of these units in an atom. Since these can be varied, transmutation of elements becomes possible as in radio activity. Thus matter is a form of energy or action. Physical objects are events, happenings, occurrences. They are not self-contained. changeless, eternal entities, but only meeting points in a continuous passage. What we call nature is only a complex of events, a structure of processes. Events are the stuff of concrete existence. They exist not in space separated by Time but in space-time, in which the relations between space and time are altering so constantly that the universe as it changes is characterized by an infinitely varying space time system. So space is not a box in which solid bits of matter move about, nor is matter something extended in space and persistent through time. Space, time and material are abstractions from the concrete fact which is a set of events. They exist together in concrete reality. According to Einstein, events are elements in an absolute four dimensional continuum whose geometrical structure constitutes its intrinsic nature. This continuum is conceived by Einstein as "finite, but un bounded".

The whole history of philosophy may in a sense be regarded as the criticism of the category of substance. The quantum theory makes

the notion of an enduring substance irrelevant to physics. A thing is a set of influences from a locality or a centre, which is itself purely hypothetical. Strictly speaking, we have a set of events as scenes in a drama or notes in a tune. There is nothing which exists entire any moment, or survives throughout. Its substantiality is traced to some superior coordinating force, for each continuant is held to be the activity of a coordinating force. The unity of a thing is the unity of its history. The causal connection confers sufficient unity to deserve a distinct name.

What we regard as substance depends on our interests. For some purposes the human individual is a substance; for others any part of his body may be a substance, for philosophical purposes, nature as a whole may be substance. If independence of existence is the mark of substantiality, no finite particular is a substance, though we can mark off any set of events as an individual for conventional purposes. Matter is the name for a cluster of events, possessing certain relatively persistent habits and potencies.

Events happen according to certain rules. There is no necessity why they should happen that way, but they do happen. Why water should be formed when Oxygen and Hydrogen combine and not any other element, we do not know. It seems to be quite arbitrary. Things do not exist in nature by necessity. Nor is there any sufficient reason why anything should be. The fact is that things are.

A scientific treatment of the universe is possible because nature is a network of inter connected events. Every event has both an individual and social character. It has an irreducible specificality a unique itselfness, as also a connection with other events. The events are by no means windowless, lonely, and cutoff. The environment is not separate from or external to the individual. The old conception of atoms made them entirely independent as to their character and their relations were external and contingent. An atom would remain the same whether there was an environment or not. The conception of the electron brings out the 'Social' character. The electrons form groups or

wholes, and their relations can be understood only if they are viewed as members of wholes. Control by the whole is the striking fact. We can infer from one part to another since events form a world of inter course and association. At any one stage, the whole universe represents a cosmic situation and any part of it represents the whole back ground.

There is not only an order in the nature, but what one might call progress. The two striking features of the physical world are continuity and change, connection with the past and creative advance into the future. Time is connection, not mere succession. The past never dies, but lives in the present, and the present flows into the future. At the conscious level, we have memory of the past as well as anticipation of the future. No event is complete. It seeks for its completion in an undetermined future. Something new is perpetually happening in the course of nature. Every event seems to actualize a fresh possibility not contained in the past. Thus evolution is to be interpreted as the coming into existence of something new, which is unpredictable before its occurrence. The difference between resultant advance and emergent evolution is methodological. There is always creative advance in time small or great.

Thus what was regarded as a passive immutable particle is now known to be a complex system of seething energy. An atom is an organism whose members are protons and electrons. Molecules and human society are more complex organisms.

Physical nature is an ordered whole and operates as such and its members are interdependent. There is thus an inter active union between every organism and its environment.

Every event has both caused and creative aspects. Its changes are thus transmechanical.

Scientific explanation finds its limits when we reach the creative side. Science cannot explain why matter should exist, nor why there should be two species of electrons and protons.

Natural events are indeterminate in some respects, even when the laws of their general structure are fully specified. But this indeterminacy does not mean irrationality of nature or arbitrariness. The principle of indeterminacy shows us that no one set of physical measurements can completely determine the complexity of a natural fact. There is therefore an unknown content deep within the world of physics unreachable by the methods which the physicists use. To quote Max Planck "Reason tells us that both the individual man and mankind as a whole together with the entire world which we apprehend through our senses, is no more than a tiny fragment in the vastness of Nature, whose laws are in no way affected by any human brain. On the contrary, they existed long before there was any life on earth, and will continue to exist long after the last physicist has perished".

LIFE

It is in the context of matter that life is found fumbling for light. Biological sciences deal with the distinctive phenomena presented by living organisms from microbes to mammals and their activities. Biologists study life in the region of the earth's surface, seas and atmosphere. Though higher organisms exhibit the feature of consciousness, biological sciences do not concern themselves with it.

There is something specific in the behaviour of living organisms which is not traceable in the non-living. The processes of assimilation, respiration, reproduction, growth and development are different from physico chemical reactions. A living organism maintains its specific structure and activities throughout all changes. The stability of form is maintained in an organism through an inner activity and not mere passive resistance to changes in environment. In the activity of respiration, for example, the processes which regulate with the utmost accuracy the pressure of oxygen in the blood and of Carbon dioxide in the lungs are intelligible only as a means of preserving the equilibrium of the organism as a whole. The dream of the whole, the idea of the object, is the active influence operative in all

life phenomena. Life is a dynamic equilibrium which tends to maintain itself. The parts of a living organism are less independent than those of a physical one. The removal of any part from a physical body does not involve any essential change of properties, but in living organisms, form, structure and composition are interdependent. The living organism is a whole, doing things that no atomic systems could ever do. They register the results of their experience and in a sense form habits. The changes which they present in response to outward circumstances are retained and built into the organism.

An atom can neither mend itself nor reproduce itself. A living organism adapts itself to its environment and does not simply react to the changes of the environment, but it replies to them. As soon as a living organism is injured, the healing process sets in. A plant develops a new sprout in the place of one cut off. The changes which occur in the process of development are of a specific kind. The process of reproduction starts in a part of the organism itself. There is the hereditary transmission of enormously complicated physico-chemical structures. In a sense the environment is not foreign to the organism, but enters into its very life. The organism nourishes itself by assimilating materials from its environment. The two are so well adapted to each other that they may be regarded as expressions of a larger whole. The two are inextricably intertwined. There is a specific inner direction in living organisms which grow repair, reproduce themselves and mould the outer circumstances into their own patterns. What we know of matter does not help us to understand the coordinated maintenance of life. Life is a different order of fact.

The modern theory of evolution is mainly the work of Linnaeous, Buffon, Erasmus Darwin, Lamark, Charles Darwin, Bergson and others. According Lamark and Bergson, there is a deeper law of inward striving after higher forms of life. The striving of the organism is the creative effort to which evolution is due. The hormic theory asserts that each animal has a special nature, by which it strives towards a limited number of goals. The hormic tendencies of the different species are differentiations of a primeval urge to live. The variations are

the creature's efforts to meet the new situations.

Besides, the functioning of the whole, in which organism and environment are parts, accounts for the action and interaction between organs of different species. Protoplasm develops into the two main lines of the vegetable and the animal. Their mutual dependence is another illustration of the social and integral character of the universe.

All biologists accept the evolution idea as a broadly satisfactory account of the mode of change that has actually taken place. There is a great difference of opinion in regard to the causal factors which operated in the evolution. In spite of the great advance of our knowledge, what Darwin said remains true, "The laws governing inheritance are for the most part unknown. Our ignorance of the laws of variation is profound. The known facts of biology can be summed up in the statement that there is deep within life itself, a power of variation and a persistent tendency to perfect itself.

The theory of evolution does not explain why the process should have ever occurred, why life should occur at all. Survival of the fittest does not carry us far. Life has little survival value as compared with matter from which it is supposed to have sprung. A rock survives for hundreds of millions of years, while even the oldest tree is only a few thousands years old. If survival was the aim of nature, life would never have appeared. A strict science of biology merely notes the facts that in life we have a different set of phenomena and novelties occur right through, that plants and animals are not fixed and have evolved or developed from other forms, and that infact the whole organic kingdom has suffered a gradual evolution, moulded by inner urge and pressure of outer circumstances.

What we find to be the characteristic features of the physical world are found true of living organisms in a higher degree. They represent a different order of fact than atomic systems and seem to be nearer to reality than the latter. They are individual wholes and act as such. They maintain a constancy in the external and internal

environment. There is no division between the organism and the environment. They are expressions of a larger whole, which includes them both. While they tend to preserve the pattern and continue the form, there is also creative change in them. Neither physics nor biology can account for these specific features.

As observers of experience, we must be content with a statement of facts, a description of nature as it appears in the phenomena of life. In living organisms, there is a new organisation of structure and a specific cocrdination of activity, a design in them, an inward determination of all the parts by the function and purpose of the whole, which cannot be interpreted physically. The only point relevant to science is that the kind of correlation needed for the biological facts is different from that needed for physical phenomena.

The Science of biolog, does not account for life, but assumes it as beyond all expectation. Life is a part of nature, differing in kind from matter, though there is scope in living organisms for the application of both the physical and biological explanations.

MIND

Mental Phenomena are different from vital activities. Though the living organism maintains its activity and reproduces its structure, as an organised whole, its responses manifest only the organic wholeness and persistence. Each step in its activity is an immediate response to the conditions existing at the moment. What we have is unconscious organic activity. Though the organisms seem to have a "mind" of their own, it is only seeming. The growth of an embryo realises a plan but its stages of development are only immediate responses to the conditions of environment. The relation between the organism and environment which we discovered in the physical and biological worlds becomes more intimate in the mental world through the organs of sense and action. Through the organs of vision and hearing, an animal is able to keep in touch with distant environment.

Animals learn from experience. They modify behaviour in the light of previous results. So long as the end is not secured, the activity does not cease. it ceases the moment the end is achieved.

The animal looks out for stimuli and when they occur, it reacts to them in a special way. The presence of consciousness makes a real destinction to the behaviour. Self preservation becomes consciously directed through the feelings of pleasure and pain, of benefit and injury to the organism. The activities possess a unity and a coordination. The animal acts as a whole and not simply in its various parts. However primitive consciousness may be it means a sense of direction. Conscious behaviour, adoptive and selective, is different from physical reactions and life adjustments. It is something new distinctive, unique and creative. It is a function of a later evolved and special integration of life.

Though the connection between nervous and physical events is intimate, one cannot be reduced to the other. Prof. Watson attempts to reduce conscious behaviour to a derivative of reflex action. A few native reflexes common to all the individuals of the species form the basis on which all types of behaviour are built. Physiological traits are inherited and complicated behaviour results through habit-formation by way of conditioning. Prof. Pavlov's experimental work on "conditioned reflexes" is utilized in support of this view. The activities of the mind, like the movements of the body, are traced to the complex, conditioning of the primitive responses. Consciousness is an accidental accompaniment of physiological activity.

But a conditioned a reflex is not an intelligent adaptation. Intelligent adaptation is not a random process, not a result built up by many repetitions, but it is hit upon in a more direct way. It is not a mechanized habit but a creative power.

A conscious organism expresses a meaning with which it is identified. Animals whose cerebrum is destroyed and other centers are in tact, are capable of reflex activity, but not conditioned reflexes.

Conditioned reflexes are purposive. Though mind is a continuation on a higher plane of the organic regulation and co-ordination, which characterise the mindless organisms, its presence is the primary fact. It is a new level of reality with its own peculiarities and laws. Though there are aspects in conscious organisms which are physico chemical or biological, their behaviour is different from that of unconscious organisms.

Even the greatest extension of physiological knowledge will not help us to infer mental activity from brain structure. Just as a living organism is a whole with a far higher degree of internal relatedness than any non-living system, the mental represents a higher degree of self regulation and control than the body. It cannot be understood by a study of the living organism. The most detailed examination of the physical and physiological constitution of the eye will not explain the phenomenon of sight . We cannot reduce psychology to physics or physiology. While the consciousness arises from or emerges out of the vital or the biological, it is as real as the biological from which it emerges and represents a kind of interaction with things different from the vital.

The environment is not something unrelated to the conscious organisms. It belongs to them. The world in which they live is not a physical world. The individuals and the environment form together one whole. The individuals exist among others and struggle with them.

The development of new traits of activity, new methods of discrimination are all due to the hormic tendencies, the suggestion that the variations of the hereditary nature of the species are due to the efforts of the organisms which are required to develop new powers and functions in the varying situations of the environment receives support at this level.

When we pass from animal to Man, we find not a gradual development but a sudden break, a leap into the new form of experience. In him, we meet with a set of phenomena quite distinct

from the physical or the vital. Man had been on earth for thousands of years. Early specimens of man, however strange and brutish they may seem, they were distinctly men. They not only used tools which were ready to hand, but made tools for their use. They had reason which was distinct from instinct, however, highly developed the later may be. The reflective capacity of the human mind and its power of free invention are not mere complications of lower instincts. It is the essence of self conscious intelligence to look before and after and vary action according to circumstances. Instinct does neither.

Man is able to dominate nature. If he is the master of the world today, it is not because his physical frame is more powerful or his movements quicker or his instincts sharper than those of other animals. It is because of his intelligence. Pascal says, "the minute human being who knows he is crushed is infinitely higher than the unknowing mass, however vast, which crushes him. Knowledge is the distinguishing feature of human consciousness and it is an ultimate fact incapable of derivation from anything else. We can describe and analyse the content of knowledge but we cannot explain why there is knowledge.

Man is altogether a separate and peculiar being. He has grown out of the physical, vital and animal life into the power of man hood. There is an unbridgeable gulf between the animal and the man. No amount of scientific observation can help us to explain the astonishing change.

INTELLECT AND INTUITION

It would not have been possible for the Darwinian ape living its instinctive life in the forest to imagine that one day he would himself grow into an animal using a new power of reasoning and dominating the earth and its conditions mental and material, handling natural forces, sailing the Seas, and riding the Air and more than all, controlling its own life, by codes of conduct, in domestic, national and international life. Man today finds it equally difficult to imagine, that he might himself grow into a higher status, possessing knowledge without a taint

of error, joy without a shadow of suffering, power without its weakness, purity and plenitude of being without their opposites of defect and limitation. That is the ideal dream of humanity. The successes so far achieved can be attributed to the intellect, developed in man.

In the West, great importance was attached to this critical intelligence. The method and achievements of Greek Philosophy were largely affected by the example of mathematics. In the greek concept, whatever that is real must have a definable form. For Plato, geometry was the model science. Even god geometrises. Aristotle invented the science of logic. For him, man is preeminently a rational animal. For Descartes, truth means clearness and distinctness. Kant's fundamental aim was to lead Philosophy into the safe road of science. Hegel says, "What is rational is real and what is real is rational". In the words of Max Muller, "To think is to speak low. To speak is to think aloud" while all varieties of experience result in a knowledge of the real, it is produced in three ways; They are sense experience, discursive reasoning and intuitive apprehension.

Sense experience helps us to know the outer characters of the external world. By means of this, we obtain an acquaintance with the sensible qualities of the objects. Its data are the subject matter of natural science which builds up a conceptual structure to describe them.

Logical knowledge is obtained by the process of analysis and synthesis. The data supplied to us by perception are analysed and the results of the analysis yield a more systematic knowledge of the object perceived. The logical or conceptual knowledge is indirect and symbolic in its character. It helps us to handle and control the object and its workings. Conceptual explanations are dependent on our perceptions, our interests and our capacities. Both sense knowledge and logical knowledge are the means by a which we acquire a control over our environment, for practical purposes.

The deepest things of life are known only through intuitive

apprehension. We recognize their truth but do not reason about them. In the sphere of values, we depend a good deal on this kind of knowledge. Both the recognition and creation of values are due to intuitive thinking. Judgements of fact require dispassionateness. Judgement of values depends on vital experience. Whether a plan of action is right or wrong, whether an object presented is beautiful or ugly, can be decided only by men whose conscience is educated and whose sensibility is trained. Judgements of fact can be easily verified while value judgements cannot. It is dependent on the degree of development of conscience.

Besides what we normally notice through the senses or infer through the intellect can also be known by intuition. We can see objects without the medium of the senses and discern the relations spontaneously as in precognition. In normal circumstances we seem to be incapable of knowing what is going on in another's mind except through the expression of that mind, through speech or gestures. The facts of Telepathy prove that one mind can communicate with another directly.

If the term "Knowledge" is restricted to what is communicable and what can be expressed in formulas and propositions, then intuitive insight, is not knowledge. But certainty and not communicability is the truest test of knowledge and intuitive experience has this sense of assurance of certainty and therefore is a species of knowledge.

Intuitive truths as simple acts of mental vision are free from doubt. They do not carry conviction on the ground of their logical validity. We cannot help assenting to them as soon as we intuit them. Doubts occur only when reflection supervenes. Strictly speaking logical knowledge is non knowledge, valid only till intuition arises. The latter is reached when we break down the shell of our private, egoistic existence, and get back to the primeval spirit in us from which our intellect and our senses are derived. If intuitive knowledge is knowledge by coincidence or identity, the possession of the intuitive knowledge of reality means, that it is possible for us to coincide or be

one with reality. The deeper we penetrate, the more unique we become and the most unique is the most universal.

Both intellectual and intuitive kinds of knowledge are justified and have their own rights. Each is useful for its own specific purpose. Logical knowledge enables us to know the conditions of the world in which we live and to control them for our ends. We cannot act successfully without knowing properly. But if we want to know things in their uniqueness, in their undeniable reality, we must transcend discursive thinking. Direct perception or looking upon an object is intuition. It is not a mystic process, but the most direct and penetrating examination possible to the human mind. Institution stands to intellect in somewhat the same relation as intellect stands to senses. Though intuition lies beyond intellect, it is not contrary to it.

The roots of all great thinking and noble living lie deep in life itself and not in the dry light of mere reasoning. All creative work in science and philosophy, in art and life, is inspired by intuitive experience. While we all possess intuitive perception, and exercise it to some extent, in exceptional minds, it is well developed. Intuitive life, and highest wisdom can be a type of achievement which belongs only to the highest range of mental life. The great scientific discoveries are due to the inventive genius of the creative thinkers and not the plodding processes of the intellect.

If we trace all art to rhythm, sex and environment, we shall not be able to discriminate between Bethoven and a brass voiced beggar.

But the irony of the situation has been that in the rush and clamour of our conscious life, we do not pay attention to this mystery of our being.

THE CREATIVE UNITY

There is consciousness in the animal world (perception and action). The human being possesses self-consciousness (intelligence and will). There is also a level of experience at which new aspects of reality reveal themselves, which is called super-consciousness. While in the first stage, we have a psychological unity between the animal and environment, in the second, we have a logical unity and in the third, Super-conscious unity. At the super-conscious level, the individual becomes aware of the cosmic consciousness.

This we have to infer when we see the characteristics of the world.

In the first place, this world is an ordered whole. We find an unbroken continuity and a complete unity from the changes in the atoms to the movements of history. The system of nature is a cosmos, a system of relationships intimately interdependent.

Secondly, every existent is an organisation with a specific mode of relatedness., The quantum theory, the mutations in biology and the Gestalt psychology declare the wholeness of forms.

Thirdly, the organisms tend towards greater interactive union with their surroundings and environment. Molecules, atoms and electrons are parts of a unity interacting with one another not fortuitously but in relation to a material system of which they form parts. Nature is one whole with matter, life, mind and value as its constituents. In existence and experience, they are a unity and there must, therefore, be a unity for our knowledge as well.

Fourthly, in the continuous flow of nature, there is neither repose nor halt. Nature is never satisfied with the level it has reached. It always aspires to other levels. There is the constant emergence of new qualities which we cannot predict from a knowledge of the old. Unpredictable novelties occur. The successive production of

novelties, displays an abruptness and a contuity analogous to genius in art, science and morality. Theories of emergence note this fact, though they do not explain it.

Fifthly, the changes are not meaning less. The physical world is not a futile play of senseless atoms engaged in deadly conflict. They are making things and by exerting our control, we can also make them do the things we desire. The earth and its contents prepared for life, while a few specific chemical elements and their compounds provide the materials of the body,specific molecular vibrations such as light and sound waves serve as the necessary stimuli to direct life in its career by enabling it to see, hear, smell, taste and touch other things round about it and react to them in its own interests. At a later stage, When life had to work out its destiny and self-betterment by its own effort, consciousness and human reason were devised. All this has emerged from the barely existent void or waters and is making for a profound cooperative and super - conscient common wealth with freedom and harmony as its marks. Despite the little ups and downs of change, there seems to be a compelling drift towards better things. The world never stood still on its tracks , nor does it go backwards. This fact is discernible in every state from its origin to its present condition.

Sixthly, the highest kind of experience we have, seems to be all inclusive and to produce personalities possessing such experience seems to be the culmination and end of the cosmic process. As matter was delivered of life and life of mind, so is man to be delivered of the supermind or super-consciousness. That is his destiny. Our logical consciousness attempts to arrive at truth but succeeds only to a limited extent, our ethical will, achieves only a partial realization of its aims. Our hearts aspirations to seize and enjoy the delights of existence meet with limited success.

As matter was instinct with life which could emerge only when necessary natural conditions were properly organised, as life was instinct with mind, waiting for its proper moment in vital organisation to emerge only when the necessary effort and conditions are ready,

Human life is being prepared for this end with the same advances and retardings, forward leaps and backslidings.

A scientific description of the nature of experience takes us gradually out of the world of matter, life, mind and intelligence to super consciousness utterly transcendent beyond the description of the intellect, which manifests itself as the supreme reality of the universe. Here our quest ends. Human thought cannot go beyond it.

The vastness of the universe need not dishearten us. Physically we may be specks in a dust storm raging through the world. Psychologically our intentions may be confined to this or that organism. The immensities of space and time, the variety of the species of life, the spectacular achievements of science and art, are not outside us, but within us . They are our own useful creations, though in reality abstract and to that extent unreal. Supreme reality or super-mind includes within its own nature space and time and embraces the whole of experience, individual persons and things. Matter, life consciousness, are ideal constructions and when we are dealing with them, we are dealing with phenomena and not with reality, Noumenon. The universe need not be broken up into a set of conflicting reals called matter, life, consciousness and thought. They are not hard and fast divisions of reality, but grades of experience. The truth of the universe is not a mathematical equation or Kinematical system or a biological adjustment or a psychological pluralism or ethical individualism, but a super-conscious organism.

The lower we descend, the more clear may be our knowledge. Mathematical knowledge may be very much clearer than our knowledge of the world as a closed energetic system, which may be clearer than a knowledge of the environment of life and consciousness. The knowledge of ourselves as ethical beings may be much clearer than that of the world as superconsciousness and yet, it is this mysterious, unclear and inarticulate knowledge that brings us closest to reality.

The ultimate creative energy of the universe is one and not many,

for nature is too closely knit to be viewed as a scene of conflict between two or more powers. The first principle of the universe possesses unity, consciousness and priority of existence. However far we may travel backwards in space and time, we cannot jump out of space or Time and we cannot account for space-time structure. The rationality of the universe suggests that the creative power is only cosmic "Mind".

REALITY VIEW OF INDIAN THINKERS

Science and philosophy are different in some respects though they endeavor to find the truth. Their motives and methods vary.science studies the different facts of experience as a whole.philosophy has two sides to it, an explanatory and descriptive, a metaphysical and empirical.

Science is purely descriptive. It is satisfied if it relates a fact to its class, a plant to its species or it assigns a place to it in an evolutionary scale or if it traces a phenomenon to certain mediating conditions.They are fulfilled when sound is traced to waves or if it brings certain events under the law of gravitation. Science gives us a general history of what happens,without raising the further question why things are what they are. Again matter, life, consciousness and value are facts of experience studied in their isolation by science.

But, for philosophy, they are all interconnected as in human personality. The experience which philosophy studies is whole and concrete, while the subject matter of science is partial and abstract. Philosophy does not reveal anything wholly beyond experience but presents to us the order and being of experience it self. So far we have endeavored to find out the reality in the light of the western concepts of science and philosophy.At present science could probe into areas of knowledge that could be verified in accordance with the physicalistic laws. But its domain did not extend beyond the physical concept of the world reality,philosophy, while trying to provide an interpretation of the reality, went beyond the physical and dealt it at the metaphysical

level encompassing both the physical and non-physical aspects of the universe to arrive at reality. Besides,philosophy in its concept of theory of knowledge, called Epistemology, lays great stress on the faculty of intuition as the only means of knowledge to apprehend reality as opposed, to sense perception and discursive reasoning which are capable of understanding only the phenomena.

In such circumstances, it would not be out of place to make an effort to understand the view of the Indian thinkers regarding their concept of reality.

If a thing has to quality itself to be a reality, it must fulfil a set of conditions. Firstly it should be non-dual. That is, Reality must be one without a second.

Secondly, it must exist through out the universe.Then only it can remain absolute, without getting conditioned or limited by a second factor.Absoluteness and all pervasiveness will naturally imply changelessness too. If a thing is found to fulfil all these conditions, it can be considered as the ultimate Reality.

When we try to understand the reality value of the world, We should first try to know the constitution of the world. The elements and objects which the world contains are evolved out of the nature. But change is the very expression of nature. Even it is true to say that nature subsists on change. Therefore the entire contents of the world are subject to constant change. Change, not being a feature of reality, how can the world be considered as real? Is the world unreal then? But a thing unreal cannot come into existence at all. If the world is wholly unreal, how can it ever exist before us? The very existence of the world therefore, implies that it is not 'Unreal.' Then there should be something Real abiding beneath the seemingly unreal features of The world. To use another expression, the "unreal world" exists around a "real substratum", That is to say, the so called unreal world surely has a reality content in it. Hence,what we should do is to search for and trace out this reality content, from within the world objects. Inorder to

do this, we must first of all study the nature and constitution of the world .

The elements that exist in the world are classified as five in number. They are earth, water, fire, air and ether. These elements alone combine themselves in various ways and give rise to the objects. The objects, are therefore, no other than 'elemental combinations'. Thus the elements exist in two forms as objects, which are their own combinations, and as elements themselves. Whenever objects exist, we can find the elemental combinations and whenever objects do not exist, we can find one or more of the elements in their own elemental forms. Thus the entire world is nothing but an expression of the elements,that is to say, the world is constituted of the five elements.

These elements differ greatly in their natures, qualities and powers. This difference enables them to coexist, to combine in various ways and give rise to objects and beings.

The gross or subtle nature belonging to each element and the pervading capacity which results from it, are very prominent and they deserve our special study.So, let us examine the elements one by one and find out how far they are gross or subtle and to which extent their pervading capacities differ from one another.

Evidently, a thing has to exist in space, which means that it has to avail for its existence a certain portion of space. The extent of space will be different from that required by another. It is a factor that depends upon the nature of the element.

So an element is either gross or subtle. A gross thing will require only the minimum of space for its existence.Grossness has the effect of reducing pervasiveness to the minimum. A subtle thing, on the other hand, will take more space for its existence. Subtlety has the effect of increasing the pervading capacity. Thus the pervasive capacity of a thing or element is determined by the extent of its subtely. The more subtle a thing, the greater will be its pervasive character.

On this basis, let us examine the five elements of the world and assess the subtlety and pervasiveness of each of them.

THE GROSS AND THE SUBTLE

Let us take up earth, the grossest element and study its features. Earth has a solid form, which reduces its pervasiveness to the minimum. If you put a ball of earth somewhere, it will remain just there without undergoing any çhange whatever in its size or shape. This quiet feature is typical of earth and all the other solid substances and is the result of their limited pervasiveness. Solid things cannot spread themselves into space anymore, than to the extent which their actual sizes and shapes would permit. Its solid nature and the consequent limited pervasiveness is what distinguishes earth from the other elements.

Water is the next element. Water has a liquid form, which gives it a greater degree of pervasiveness. Being more subtle, water is superior to earth. It is therefore able to spread itself to all the four directions as well as downwards, when left free. Earth cannot spread, permeate, in this manner. Moreover water has the power to interpenetrate or permeate earth. Earth, when thrown into water, becomes wet. This proves that water can interpenetrate the earth. This interpenetrating capacity of water enables it to coexist with earth. In other words, we find water and earth coexisting. This accounts for the presence of water both within the earth in the form of springs and upon the earth in the form of tanks, lakes etc.

So the comparison between earth and water is in the following way Earth has a solid nature, whereas water is in liquid form. The difference in their pervasive capacities is a direct result of the difference in their natures. We can therefore infer that the pervading capacity of an element is directly related to its basic nature such as solid, liquid or gaseous, as the case may be. If the pervading capacity of an element is to be more than that of the other, the former element

must be subtler than the latter. Thus the subtlety of a thing (element) alone determines its pervasiveness.

Let us take up fire, the next element.Its pervading capacity is still greater, as a consequence of which, it has the power to spread upwards. The rising flames of fire are a clear proof of its upward spreading capacity. Quite in keeping with this greater pervading capacity,fire must also have a nature subtler than that of water. This accounts for its brilliance. This also empowers fire to permeate both water and earth, the other two lower elements. Water and earth,when treated with fire, become hot, which clearly proves that the element of fire can interpenetrate, permeate both water and earth.To be plain,water exists as liquid, only because of the presence of fire in it. In the absence of fire , it will be only ice.

Air, is the fourth element. The pervading capacity of this element must be greater than that of fire. Consequently, air should be able to permeate a still greater extent of space. The gaseous nature of air is the factor which enables air to do so. By virtue of its greater subtlety, air is able to exist extensively all around the earth as well as the cavities and crevices. This extensiveness is a clear proof of its supremacy over the other three elements.

Fire and water have their respective capacities to interpenetrate and coexist with the elements lower to these elements. Similarly, air, the next subtler element, must have the capacity to interpenetrate and coexist with all the inferior elements, fire, water and earth. Let us examine the truth of this statement.

We find that only in the presence of oxygen, that is air, fire can exist and burn. The flame which fire brings forth, is nothing but a transformation of oxygen. Similiarly, Hydrogen and oxygen alone combine themselves and give birth to water. These facts prove clearly that air interpenetrates and coexists with fire and water. Needless to say, it penetrates and coexists with grossest element earth.

There is one more element left, that is ether. The need for such an element arises only because, the pervasive capacity of the air is limited. The atmosphere, the expanse of space, is obviously unlimited and we know that air does not exist in the higher regions. As we go further into atmosphere (that is Stratosphere, Troposphere and Ionosphere) The air belt becomes thinner and thinner and beyond a certain border, it becomes completely absent. The air -free areas in space by far exceed the air-ridden area. Hence the question as to what exists in those air-free areas arises naturally, No space can be void. What is that element, possessing such subtlety and pervasiveness, that exists through out the air-free areas?

The structure and constitution of space has not been studied fully by the scientists yet. Compared to the things yet to be known, those known are far too negligible. But, the knowledge that mankind has so far acquired is enough to prove that nature is an endless display of variety and manifoldness. The variety of nature consists of two things, facts and mysteries. While facts will submit to our knowledge, the mysteries will not.

We are gifted with the rare faculty of intelligence, the function of which has been, to study and explore. If a day comes when everything of nature will be known, our intelligence would outlive its utility and purpose, and thereby be forced to suffer stultification. Such contingency is undesirable and Nature is very particular in avoiding such a situation. So nature is holding before man the prospect of further discovery and the resultant joy of achievement, everytime. The unbounded universe, therfore, remains before us as a bundle of secrets and an open questionaire.

The fifth element is one such. The limited nature which air displays, makes the existence of the fifth element necessary. The extent of subtely and pervasiveness which the fifth element possesses must be such as to make it far superior to air, fire, water and earth. We have already seen of what nature the latter elements are.

ETHER

Now comes the place for the fifth element, Ether. Because the fifth element is expected to fill the deficiency resulting from all the others, it must evidently have a nature strikingly dissimilar, while being superior to others. The solidity of earth, the liquid nature of water, the brilliance of fire are perceptible to the eye and other senses Air is perceptible to the skin. In this way, all the four elements are within the reach of our senses. They are then perceptible.

But their existance does not fill the whole range of space. So all the four elements together are not able to fulfil the requirement of "Universal existence". This creates the necessity for another element, superior to all the four. The very fact that this fifth element should be in all respects superior to the other four, implies that it must have a still subtler nature perhaps the subtlest itself. The subtlest nature will automatically lift it above sense perceptiblity. As the elements within the reach of the senses are found to be much limited, one beyond their reach alone is likely to have "absolute pervasiveness" and there by fulfil the requirement of universal existence. Whether "there" is such an element, is to be considered presently.

All the five elements have their respective qualities. The quality of earth is smell, while taste is the quality of water. Fire has colour as its quality and the quality of air is touch. Similarly Ether is said to have sound as its quality. The disclosure of these qualities helps us to consider the existence of ether as a surety, because a thing and its quality are inseparable. So if sound exists, ether, which is its substratum, must also exist. In support of this contentioin, the following argument is advanced.

Sound is an energy and it manifests in the form of minute, subtle waves. Some medium, material of course, is necessary for the energy to travel. Living upon the earth, we are able to catch the energy waves emanating from the distant planets like Moon, Mars etc. These planets are millions of miles away from us. If we want to reach these planets

we have to go beyond the range of air and travel thousands of miles further. This means that the energy waves emanating or discharged from those planets will have to pass through an extensive stretch of air free space before they can reach the air belt and through it the earth. It is therefore evident that some element exists in the air free space and it acts as the material medium for the energy waves to travel through. This non air medium is no other than ether. So although ether as it cannot be sensed directly, its quality namely sound, being audible, is within the reach of the senses. And the fact that sound exists is enough proof of the existence of ether as well. While logical reasoning helps us to infer the existence of ether, the audibility of sound proves it beyond all doubt.

Since the nature of ether is neither, solid, liquid, brilliant nor gaseous, it is different from all the other four elements. Any of such kinds of nature, will have the effect of lowering its subtlety and pervasiveness, and thereby reducing it to the status of the other elements. The fact that it must be more subtle and pervasive than even air compels it to be above the range of perceptibility and concreteness.

A doubt may arise here as to how a non concrete and imperceptible element can exist. This doubt can be dispelled when one takes a look at the nature of the mind. Mind is neither concrete nor perceptible. It exists nevertheless. It clearly proves that even an imperceptible thing can exist. Hence imperceptibility does not mean non existence.

On the other hand, it merely gives us the clue that ether has got maximum of subtlety. To become perceptible and concrete will be to admit limitation in pervasiveness. This ether is the subtlest and the most pervasive element, and therefore, there is no scope at all for a further element to exist in the universe. When the whole space stands covered by ether, where and how can a further element exist ?

Ether, by virtue of its subtlest nature, must be interpenetrating the other four elements and thereby coexisting with them in the same

way as fire and water coexist. The universal presence of ether is a fact and exists both outside and within the objects and elements, filling the whole range of space. In the higher regions of space, which are devoid of objects and elements, we can find ether in its unassociated elemental form. And in the lower regions where elements and objects exist, we can find it associated with them. This is all the difference.

The material part of world's existence has thus been analysed. If at all there is anything left, it is the study of the non material or the spiritual part.

All the elements are material of modifications of matter. As such, they cannot but be inert. An inert thing cannot grow or become active without the help of something sentient and efficient. Newton's law of motion states that a body at rest will continue to be so unless it is acted upon by some other force. Let us apply this law to the existence of elements and see what conclusion it drives us to.

The inert elements continuously display movement and activity. Being inert, they do not possess the power to move or act, further they could not have even come into existence unless something efficient acted at their back. In the absence of an efficient superior, they cannot hold their respective positions either, without limiting or getting limited by each other. So the very evolution of the elements as well as the manner in which they are seen to exist before us, makes us think that something efficient and sentient plays at their back. It is this sixth factor that activates and controls the elements in all respects. The sixth factor, because of its supremacy over other elements, must be non elemental and must also possess the twin qualities of efficiency and sentience. This sixth factor may be termed as a Force or power, which must be existing through out the universe, interpenetrating all the elements. Unless it is universally present, it will not be in a position to cause movement and activity incessantly at all places.

CONSCIOUSNESS

An all pervading thing, that which fills the whole of space, cannot have any form, because, to possess a form will be to become limited in many respects. From formlessness alone can all pervasiveness result. On this basis, the sixth non elemental factor, the controller of the elements, must be formless. Its universal nature makes it absolute as well.

Following the line of reasoning, we could arrive at the existence of the sixth factor. Besides reasoning, direct perception also helps us to know that such a factor exists. The manner in which direct perception suggests the existence of the sixth factor is as follows.

The objects of the world are of two kinds - The alive (the sentient, the conscious) and non alive (the insentient, the unconscious). The sentient objects possess the capacity to sense and know, while the insentient lack that capacity. Sensing, knowing, etc., are the powers of consciousness. Evidently consciousness is present in the sentient objects, whereas it is not present in the insentient objects. In order to indicate the presence and absence respectively of consciousness in them, the sentient objects are spoken of as "conscious" and the insentient as "unconscious".

If the consciousness is taken away from the sentient objects, they will become quite equal to the insentient objects. Thus the sentient object is insentient plus consciousness, that is sentience. Consciousness as was explained, is something non elemental. It is far subtler than all the elements, for only then will it be able to exist permeating the elements, elemental objects. So when we look at any sentient object, we immediately get the clue that something non elemental, in the nature of consciousness exists.

Thus the action of the sentient non-element, upon the five insentient elements is what gives rise to the world and objects. It is now left to trace the reality content of the world, the Real substratum of the world objects.

There are an endless number of sentient objects belonging to different kinds and grades. Which particular one amongst them are we to take for analysis ? In other words, is the search to be conducted within ourselves or within any other sentient object ?

Search for the Reality is a very unique process. It is one quite internal, and much too subtle. Being so, it differs from all other searches. We can think of selecting an outside object only in connection with material research. But when it is a question of finding out the realty content of the objects, we cannot select an outside object. Reality is unfleeting. The outside of every object is fleeting. So the only alternative for anything unfleeting to be present in the objects is in their within, not in their outside. The search for the Reality is thus a search of the within. Where can we conduct such a search except in our own within? So every man has to make this search himself, within himself.

It is to be remembered throughout, that Reality alone is changeless. what is changeless will also be the Real. So the aim should be to know what remains changeless in our personality. If the changeless factor is traced, then Reality will also have been traced.

There are two parts in our personality. The former is the body. Mind, intelligence, will, memory, etc together constitute the latter. They can all be taken as Mind. The physical as well as the mental parts of our being are subject to incessant change. Birth is the first change that takes place in the bodily level. Following birth, a number of changes such as growth, decay, etc., also affect the body. Similarly the mind also is subject to various changes. But the changes that take place at the mental level are even more constant and long lasting than those in the physical level. Pleasure, pain, happiness, misery and the like are changes occurring in the Mind. How can we consider the changeful body and mind as real? What is real then? Where and how does it abide ?

Whenever a change takes place, it implies that a changeless

base also exists - Because changes will become noticeable only when we compare them with a non changing base. Therefore change and changelessness go together. They cannot but coexist.

It is not difficult to understand the principle that only around a non changing base, changes can take place. To illustrate, the case of a clock and the manner in which it denotes time. The clock contains a dial which is always stationery. The hands of the clock are fixed to a pivot at the centre of the dial. They go on revolving over the dial. The numbering on the dial reveals every time how much each hand has revolved. This enables us to calculate the passage of time, in turn. Suppose the dial also starts revolving along with the hands, how can anybody read time? So the presence of a non moving base is inevitable for revealing the movement of any phenomenon.

Similarly, when a film is projected on the cinema screen, we notice the movement of the shadows because of the non moving screen as the background. The principle that applies in connection with the movement also applies to change. Hence, unless something changeless remains at the back of change, the latter cannot be recognized.

The presence of a changeless base in our personality is inevitable, as in the case of the clock and the cinema. In the absence of such a base recognition of the changes taking place constantly in the bodily and mental levels would not be possible at all.

So our attempt must be to discover the non changing base in ourselves. The experiences of sorrow and happiness, which the mind produces are by virtue of its changing nature. As in the case of bodily changes, we first of all relate these mental changes to the "I" factor and then give expression to them as "I am sad", "I am happy". Sometimes we even say "My mind is upset". This "I" base of our personality is separate from both the body and the mind. This is based on the concept that the subject (the seer) is separate from the object (the seen).

THE 'I' FACTOR

The very fact that we instinctively say "my body" "my mind" etc indicates that the body and mind are separate from the `I' in us. We sense or see the body in the same way as we see a wall. The wall is separate quite obviously from the "I" the seer. In the sameway, the body also must be separate from the "I".

We say this in respect of the mind as well. So the mind is also to be considered as an object of the "I" and therefore the `I' must be distinct from the mind.

A little doubt may arise here. The body is an object, but how can the mind be so ? Mind is something internal and therefore, is it right to consider the mind as an object similar to the wall and the body?

The internality of the mind does not affect its objective status in any way, because the objects can be external as well as internal. The external ones are gross while the internal objects are subtle. But their subtle nature in no way affects their position as objects for the 'I'. The 'I' perceives the external objects using the medium of senses but in perceiving the internal objects, the senses do not act as the medium. That is all the difference. Nevertheless, the act of perception is common in both cases and this proves that the mind is as objective as the body or wall.

The existence of subtle objects particularly within the body can be easily understood from our dream experiences. During dream, we experience a new body, a new world, a new set of objects. This proves that subtle objects exist and that too, within our own body.

The constant bodily and mental changes therefore point to a non changing base behind them. The 'I' alone is that base. This is objective reasoning.

There is a subjective reasoning as well. During the transitional

changes of boyhood, youth and old age, the self identity of the 'I' persists. From the mental changes, such as sorrow, joy and happiness, the 'I' remains a witness, without undergoing any change. The states of sorrow, joy and happiness are only at the mental level. Thus it is evident that the 'I' persists as a constant and changeless factor, acting as the base and witness in our personality.

Then a doubt may arise as to whether this 'I' can remain free and unaffected, or whether the 'I' has the power to become free and exist alone, without the body mind connection.

Let us think that a patient is groaning with extreme pain in the body. This groaning is obviously the result of the existence of a disorder in the body and its recognition by the mind. The doctor gives a sedative drug. The patient will sleep and thereby will become free from the pain and the groaning. Even without a sedative also, the patient goes into a state of 'Coma' sometimes. During such a state, neither the body nor the mind dies. The conscious link which connects the 'I' with the body and the mind alone breaks off or gets suspended, with the result that he does not feel the pain. When that link is re established, that is when the patient regains consciousness, he will feel the pain over again. This proves that the pain and groaning are the effects which the body and the mind alone bring about.

The unconscious state acts as a pointer for a significant inference. During Unconsciousness, pain and groaning both disappear temporarily. But the 'I' does not do so. If the 'I' too disappears like the pain and groaning, how can the patient revive consciousness and consequently recollect the unconscious state as well as the previous incidents ? When the body mind connection is so removed, the 'I' does exist in to without any range. So we can infer that the 'I' is independent of the body and the mind, and that it can also exist without the latter. Thus its connection with the body is neither absolute not unavoidable.

Embodiment of earthly life and the pleasurable and painful

experiences that follow in its wake are solely a result of the 'I's association with the two alien factors, body and mind. We cannot take these experiences as arising in the 'I' level of our personality. They solely belong to the body and mind and the 'I' is merely a witness. This 'I' is also known as 'self' and 'soul'.

What is the 'I' or the 'soul' after all? It is a feeling or a notion abiding in us constantly, holding within it all other feelings and notions. Notions and feelings are units of knowledge. In other words, knowledge is a compound of which notions and feelings are components, So the 'I' or the 'self' is a kind of knowledge. Naturally, an analysis and study of the 'I' is the study of knowledge. Therefore, what is the cause of knowledge and wherein does knowledge inhere are the questions which we should first take up in order to determine the nature of the 'I' or the nature of the self.

Knowledge is but the outcome of the knowing process. To know the cause of source of knowledge is to know the cause of the knowing process itself. The knowing as well as the acting processes are caused by consciousness. We can know this to be so by observing our own being.

It was already found that a non elemental sixth factor, namely, consciousness, abides within the body filling it throughout. The knowing and acting processes are evidently caused by this sixth factor, the consciousness, the indweller of the body. There is no source other than consciousness from which knowledge and activity can emerge. Consciousness brings out knowledge and activity in the same way as fire brings out heat and brilliance. As a matter of fact, the very knowledge that "we exist" is a work of consciousness. Similarly the consciousness is also all pervasive, like ether. It is neither material nor a modification of matter, for the same space cannot be occupied at the same time by two different substances. Since consciousness is the source of knowledge and activity, it is above the range of matter, that is it has to transcend materiality. Nor is it energy like heat and electricity, for, none of these energies possess intelligence. All of them can only work and act in a set pattern assigned to them by Nature.

MICRO AND MACRO ASPECTS OF CONSCIOUSNESS

Consciousness is the most subtle factor in the whole universe. Being so, it transcends the element or matter level. As it is intelligent in nature it is also above energy levels. It fills the whole universe,interpenetrating the elements as well as energies.Once the supra-subtle and all pervading nature of consciousness is kept in mind, its limitless potency will become under standable.

Nature has provided us with sufficient experience on the basis of which we can directly and in directly arrive at the truths concerning various things.The mystery of creation too, is something about which we can positively know.The experience of dream is one factor which clearly provides adequate clue in this matter.

Dream is a very common experience, although many people do not think about it seriously.The dream is comparable with the waking state, in many, if not all respects. We can take the dream world and waking world to be quite similar. The dreaming person and the waking person are the same, unquestionably. On the basis of these facts, it can be concluded that the creator of the dream world must be the creator of the waking world as well. In as much as the creation and dissolution of the world can be subjected only to the code of inference, the findings we arrive at on the basis of our dream experience become valid and forceful.

As for the creation of the dream world, there is no room for doubt.It is fully the work of our mind .As mind is a certain projection or aspect of consciousness, the work of the mind is really the work of consciousness. If the consciousness can,all by itself,bring-about the dream creation, there is no reason why it cannot similarly bring about the waking creation as well. While such a conclusion is quite proper, our mind will generally shudder to accept the creatorship of consciousness with regard, to the waking world. That is to say, it will not be possible for us to attribute creation of the waking world to the power of the mind, of the consciousness, as we do in the case of the dream. We

cannot explain the inability, although, inability in this regard is due to a certain delusion prevalent in us. Wherever delusion is at work, the truth will remain veiled. As a matter of fact, the very purpose of our intellect is to reach at truth, casting aside all delusions, hindering our vision. As long as man remains gifted with the intellect, either to cast off delusions or to reach at truths must not become difficult.

Let us therefore exert our intellect and see whether it can evolve any line of thinking which will take us to the conclusion that consciousness itself is the source and cause of the entire waking world and objects.

The constituents of the world can be broadly devided into two kinds, energy and matter. Both these, energy and matter are inter convertible by nature. That they are interconvertible and that their inter-conversions are, infact, a process going on ceaselessely in the universe throughout are truths accepted by modern science. This is helpful to us and makes our analysis rather easy.

Let us take up the issue of conversions. Food is indispensable for all living organisms. Let us for a while consider as to what happens to the food that we regularly take in, how it helps us in our life and work. The food consumed by us starts undergoing a series of processes in our system, at the end of which the vital part gets converted into energy. It is the energy thus produced by us in our system that is made use of in the conduct of our life and activities. We know that matter, being inert, cannot have any capacity, to move or act independently. As such the conversion of the food-matter in our system into energy, obviously takes place by the action of the consciousness, for consciousness is the only dynamic and intelligent source in the body. Without the work of something sentient, something intelligent, nothing can be sensed, planned or executed. Thus if consciousness, residing in us, can give effect to the conversion of matter into energy, it automatically means that the same consciousness, which is, in fact, all pervasive, can similarly effect any number of conversions anywhere at any time in the universe.

Then what about the conversion of energy into matter ? Let us take up Heat and light. They are two kinds of energy, the use of which is indispensible in the life and growth of beings and even plants. Life of any being will imply the feature of growth and growth means increase of weight and size. Weight and size can increase only with the addition of matter into the physical system. A living thing can have this growth. That means the factors which a living being makes use of for its survival, have got a very close bearing on the effects which life brings about. Thus, the growth of the body or the addition of matter into the physical system, can be safely attributed to heat and light, the two kinds of energy, which the living being makes use of always, That is to say, energy is consumed by the living organism, as is food and that it is converted into matter, as food is converted into energy. Thus the consciousness dwelling in our body, causes the two types of conversion, matter into energy and energy into matter. Consciousness, therefore, acts as the efficient cause, effecting these conversions.

Similarly, we have in our body, different kinds of energy such as electricity, magnetism, heat etc,. All these remain under the shelter of consciousness, as in a dead person, we do not find the presence of any of these kinds of energy. The existence and work of all these kinds of energy in our body signifies that consciousness can create any kind of energy anywhere in the universe any time it wants, because the consciousness is all pervasive and the energies are convertible by nature. Thus energy can be explained as an evolute of consciousness. Similarly the evolution of matter also requires to be accounted for.

Once the evolution of energy is accounted for, the evolution of matter from consciousness, becomes comparatively easy, because, matter is, infact, "condensed energy". The formation of matter from energy can be likened to that of ice from water. The liquid water, on getting cooled, condenses itself into a solid ice block and when heated, becomes water and at a still higher temperature becomes steam, which is a very powerful form of energy.

Thus the same concsiousness, becomes an efficient cause, while

effecting inter conversions of energy and matter and also a material cause while creating the different kinds of energy such as, heat, electricity and magnetism etc, which in turn after undergoing conversion are manifested as matter.

MIND AND THE WORLD COEVAL

The mind and the world are really inseparable, because, the world's existence is fully dependent on the mind. If the mind is not active, the world also will not be there for us. That is why, during sleep, when the mind becomes inactive, the world vanishes. It is not that the world as such, ceases to exist during our sleep. It is only that we, while in sleep, do not cognize the world existence. Even then the fact that the mind alone is responsible for the world awareness and that the world existence is fully dependent on the mind, is true.

The existence as such of a thing is of no importance for us at all. Any number of things may exist. Any number of incidents may take place. But only those things and incidents which come to our awareness alone are valid for us and they alone can create reactions in our personality. Bringing things to our awareness is solely a function of the mind. So in the absence of the mind's function, nothing will exist for us and create any reaction in us. Let us take two instances to make this point clear.

Suppose a friend of yours residing abroad falls sick. His illiness will not affect you, so long as you are not aware of it. If after two or three days, you receive a cable informing you about the illness. right then you will start grieving. This proves that only the awareness of a thing's existence and not simply the existence as such, that is valid for us.

Similarly the case of a man lying in his house asleep during night. Suppose somebody enters the house and steals some articles, or even happens to murder his wife and children lying closeby. As long

as he remains asleep, the incidents will not produce any reaction in him. But the moment he wakes up and his mind makes him aware of what has taken place, he will start beating his chest and wailing aloud.

The former instance is one where the mind, even when awake, did not come to know of the event, because of the distance separating it from the event, the latter is one where the mind, due to its temporary inactivity, was disabled to bring about the necessary awareness of what took place quite close by. Whatever be the reason for the lack of awareness, both the instances clearly prove that only when the existence of a thing comes to our recognition (which is a factor solely depending upon the mind's function) reactions can take place in us.

It is on this basis that the mind and the world can be considered coeval. Only when the mind is active, the world awareness spreads in us. The moment mind ceases to be active, the awareness of the world and everything connected with it is sure to vanish. Again, the world, as we find, is an expression of plurality or manifoldness. Therefore our awareness of the world can also be described, as the awareness of plurality or manifoldness. The mind is congenitally linked with the world. It is born of and it survives upon the world. As such, we can take the mind as the notion of plurality or manifoldness. This being so, if you can beat down the notion of plurality, if you can succeed in wiping out the plural idea of the world, that very process will be sufficient, to check or arrest the way ward nature of the mind. But how to overcome the plural notion about the world, when that notion is found to grip the mind of all alike ? Will not the attempt to displace the plural sense about the world be one at contradiction? This is a doubt which arises in the mind of every one.

But, the factor which persuades man to undertake such a pursuit is the inquiring and sifting nature of his intellect,. The intellect has its own unique habit of finding the truth about things and then sift out the facts from fallacies, the real from the seeming and the everlasting from the ever fleeting. It does this sifting quite in the same way as the eye goes on distinguishing the colours of whatever objects it

sees in its front. The sifting will have to be applied in regard to the world and its objects as well. That is to say, some time or the other, our intellect would be forced to take up the question as to how far the objects of the world, with which we deal variously, are factual, real and lasting.

The intellect has its own standards of judgement. If the intellect has to accept the existence of anything as a fact, its existence has to remain uncontradicted, unnegated. The thing concerned has to exist uniformly in all the three periods of time-past, present and future. The objects of the world, evidently, do not fulfil this condition.

If the intellect strictly compares the dream and the waking worlds, it will have to observe as follows - "I ignore the dream land and its objects on the ground that they will not last permanently. But what do I resort to, instead, the waking land and its objects? Are the latter any better, really ? Even the body, which is the basis of my life and activity, is itself fleeting, not to speak of the other objects. Time is truly the destroyer of everything in the world. As such a thing beyond the influence of time, Space and surroundings, alone stands the chance of abiding permanently. Is there such a thing in the whole world either inside or outside?

In whomever the intellect is at work, an inquiry of this type is bound to take place. Truth is always Truth and the Real is always Real. What is not Truth and not the Real, can not be accepted by the intellect.

Knowing that the world's existence is dependent, in-absolute and unreal, what should be done is the next question to be considered.

MANIFOLD NATURE OF THE WORLD

When water is split, we get Hydrogen and Oxygen. They are gaseous in nature while the substance they give rise to , on combining themselves is a liquid one, namely water. It is the liquid substance thus

born, that transforms itself into solid ice. This clearly indicates that the nature of the world and the processes continuously taking place in it, are such that they allow for the births and deaths of various substances, belonging to the energy class and matter class. The birth of any one substance necessarily involves the death of another and vice versa.

This law of birth and death inevitably applies to energy matter formation as well. So whenever any one kind of energy dies and disappears, the process cannot but result in the birth of another kind of energy or alternatively some kind of matter. Matter too, can die or disappear only to appear as energy instead. The only agency that we can conceive of for instrumenting these births and deaths, the appearances and disapperances, is consciousness, as it is the only intelligent potential we know of, in the whole universe. A part from being the cause of the energy matter transformations, consciousness is also the source from which, first energy evolves and from that, matter.

Thus, the emergence as well as the various actions and interactions taking place in the world and objects, can be traced to the one source, consciousness, which is the single, subtlest and all filling principle in the entire universe.

This consciousness, when it remains unmanifest is called 'Being'. This 'Being' in the process of manifestation is called 'Becoming', the result of which is creation, thus assuming the role of the creator. The power of sustenance of creation also vests with the same consciousness. The same consciousness holds within itself the power of destruction or the power of withdrawal, or dissolution, when it is known as destroyer.

Thus the entire magic of the world is the work of the consciousness, which exists throughout the universe as it does throughout our body. The fact that consciousness is all pervading like ether, is not difficult to grasp. Being intelligent by nature and possessing all the powers of creation, preservation and dissolution, it can and does, give

rise to all kinds of objects, cause all activities, as also bring about all kinds of knowledge and awareness. In order to understand that consciousness is omniscient and omnipotent, it is enough if we look into the dream state and study it closely. The dream experience exists mainly for the purpose of revealing the wondrous potential of creation, dissolution etc of the consciousness. In the absence of dream we should not be able to know the powers of consciousness at all. The mystery about creation and dissolution, which are facts, beyond the range of sense perception, would also remain unknown consequently.

If we examine the nature of the world and the elements and energies which constitute it, rising boldly above all superstitions in the matter, there will be no difficulty in accepting that consciousness itself is the sole power and cause working behind everything. Consciousness which is single, limitless and indistinct in nature, puts on the multiple forms, subjected by it to various countless transformations. All the same, the consciousness does not itself get affected or diminished in the process. Being potential and dynamic in everyway, it can project, alter as well as withdraw any of its evolutes at any time as it likes.

On this basis, the Reality which philosophy arrives at, is spoken of as God in Religion. Hence the highest truth in Science, the ultimate Reality in philosophy and God in Religion can safely be equated. Religion and philosophy are therefore closely inter allied and they generally go side by side. Religious faith will be meaningful and will succeed in fulfilling our life only when it is nurtured by the necessary philosophic, insight. Philosophical pursuit, too, will bring the desired results only when it is firmly backed by strong spiritual endeavour. In fact, most of those given to the habit of slighting religion and deriding religious practices have been found to bring more harm than good to themselves and others, when they take to philosophic study. But when religious people take to the study of philosophy, they derive immense good themselves and also cause goodness to others around.

Religion, as we all know, is based on the concept of God.

In the eye of the religionists, God is basically the creator, preserver and destroyer of the entire world and its contents. But what is the Reality which philosophy discusses thread bare? It is in no way different from the God of the Religion. But this is a truth which many people do not recognise. That is why the religious people, as a rule, fail to show sufficient interest in the study of philosophy. The result is that they lose the benefits and blessings which philosophy alone can bestow philosophy, too, suffers thereby because it fails to enlist the interest and support of the religionists, who always constitute the majority of mankind. To correct the position and thereby to make the religionists interested in philosophic pursuits, we have to drive home to them that reality and God are really the same. So it is now for the religionists to refine and reinforce their religious ideas with the teachings of philosophy, rising above the meaningless superstition, dogma and fanaticism, which do not appeal to the intellect of the rational berings.

The philosophic students and inquirers have got their duty too. It is to respect the religion, giving it its proper place in the individual's life and activities.

Thus they should manifest in them a very close harmony between the head and the heart, that truly goes by the name Yoga, the spiritual Union.

YOGA THE MIND METHOD

It is only the mind that is to be used in acquiring knowledge, whether it is objective or subjective. Even in yoga, the success depends on how properly we handle the Mind.

The 'Mind' is un perceivable, though we know we have the mind. It is the mind that cognizes our body and the senses. So it has two properties. Cognizing or revealing the body, senses, objects etc., is one, and revealing itself is the other. Except that it possesses these two properties and that it exists in us, we cannot say anything about the location or otherwise of the mind.

The nature of the mind may not be explicit. There is one tangible effect which the mind produces rather constantly. it is that of thinking and this effect is sufficient enough to help us in handling the mind.

Smoke is an effect which fire produces. Where smoke is, there fire also will be. In the same way, where the smoke of thinking is, there the fire of mind also will be. Mind is the base, like fire, from which the offshoot of thinking like smoke, emanates. It is the thinking of the mind that brings about various reactions and sentiments like attraction, repulsion, happiness, misery etc., for us. When the thinking is set at rest, with that the chain of reactions also will get suspended.

Generally we find the mind of all people as unstable, uneven and weak. This instability, unevenness and weakness are due to the fact that the mind remains linked with the external objects. The objects are fleeting by nature and consequently the mind which clings to them will be forced to dance according to the fleeting tune. An object which you cling to, today, will get lost tomorrow. A situation which your mind cherishes this moment, will pass off the next moment. So sorrow and discontent cannot but result. We have no power to alter the nature of objects of the world. Then, what is the solution of curing our instability and discontentment? The mind which remains linked with the objects should be made to beat a retreat. The extrovertness which generally dominates our mind should be checked and in its place introvertness, should be installed. This introvertness, which is also called concentration of mental faculties, is chiefly responsible for any intellectual or spiritual advancement among the human beings. As against this, a mind dissipated, is a mind shattered.

But the ordinary man is so much intoxicated with the body idea that he has no time to recognise even the existence of the mind, much less to think of keeping it in good health. The body alone is all important for him. The imperceptible nature of the mind, in contrast to the perceptibility of the body, is another factor which makes him neglect the mind. To use another expression, the perceptibility of the

body blinds man so much that he over values it, and undervalues the mind.

But the truth is that our existence is more mental than bodily. Human life is more in the mental plane than the bodily plane. Mind is the real seat upon which all our experiences, whether they are bodily or otherwise, surgeup. Activities also take shape at the mental level first, and only afterwards they pass on to the bodily or sensory level. Even the knowledge that we have a body is produced by the mind. In the absence of the mind's work, the knowledge of the body as well as the bodily activities will become impossible. Truly speaking, the body itself rests upon the mind. It is dependent upon the mind in toto. The mind being thus superior to the body, it deserves from us superior care and nursing.

But no one generally takes note of the importance and superiority of the mind. People are prone to neglect the mental side of their personality. The moral and ethical degeneration which we find rampant everywhere is a direct result of this neglect, the neglect of the mind. A knowledge about the importance of the mind, its nature and laws, as also the various methods whereby it can be stabilized, purified and strengthened, is a logical demand and a practical necessity for every one, who intends to lead a peaceful and happy life, let alone spiritual advancement and attainment of higher mental powers.

All the religious scriptures have the sole aim of inculcating in mankind a strong harmony between the body and the mind. So the factor that truly counts in the life is the correct understanding of the mind and importance which the mental and moral disciplines, deserve in our day - to - day life. When this understanding is gained, it will automatically start reflecting in all aspects of our life and movements.

For such an attempt, one should first develop the habit of "thinking at will", of our own volition. Thinking generally takes place rather unawares. Also, it is not in the manner one wants to have. Unwanted thoughts, generally press themselves upon us. This proves that the

thinking process is not under our control. We should, therefore, try to put a stop to unwanted and controlless thinking and thereby gradually gain access to our mind. With sustained and earnest effort, one can succeed in gaining control over thoughts and gain access to the mind. while culturing the habit of "thinking at will", one should also direct the thinking in channels of one's choice. As long as one is able to maintain his selected thoughts it implies that the mind is under his control. But controlling of thoughts alone is not enough. We have to achieve our objective of stopping, the mind's function, by adopting the technique of pursuing and retaining the thinking process intact, whereby at one point, the mind ceases to function.

It is for achieving this state that different techniques have have been provided in different religions.

YOGA EXPLANATION

The Yoga teaching is that all can strive for a supersensuous experience by a bodily and mental self-disciplane. This yoga goes back to two thousand years before the birth of Christ. It is a technique, a method, a way. It is not a religion, but is nevertheless a spiritual exercise or meditative technique for all those that endeavour for higher consciousness.

The spiritual exercises of St. Ignatius of Loyola included Yoga-like practices. Buddhist meditation utilizes Yoga, especially the Yoga chara school which lays emphasis on trance. Alain Danielow in his 'Yoga',The Method of Reintegration" writes, "The aim of all religions is to bring man towards union with a reintegration into the supreme being. Religious practices or moral disciplines are only preliminary stages in this process"

There is nothing in Yoga that should offend people of any faith. Yoga teaches the unity of all life and sets out a programme of practical exercises where by one can experience this. Any one can benefit from

Yoga. The believer who practices it will be brought closer to God. Equally an agnostic or atheist may practice yoga and derive great benefit. This may seem strange until one comes to understand just what the Yoga techniques involve. The system of physical mastery known as 'Hatha Yoga' - constitute in themselves, regardless of the mystical goal for which they were originally created, efficacious ways to health, relaxation, mental power and peace of mind. An atheist may even seek the state of trance but will look on it as a means of relaxation of the brain, a mental state in which there is a strong and very pleasant feeling of a brief contact with a higher state of consciousness towards which man is evolving.

Whatever your belief, sex, age or race, put yoga into practice and it will lead to more abundant living.

It is 'Hatha Yoga' which makes the most immediate appeal to the westerner, and it is this yoga that is best known in the west. Physical exercises,hygiene, breathing practices etc., are all part of Hata Yoga. The ancient Yogis had an astounding knowledge of the workings of the human body. It was this knowledge that enabled them to formulate the most perfect of all systems for achieving and maintaining bodily health and fitness. The superiority of this system over others lies in the fact that it aims at developing not just muscular strength or size but the health and efficiency of the internal organs; the heart, lungs, glands, nerves and so on. Also it does not require any apparatus and can be practiced in a confined space.

Raja Yoga is closely linked with the Hatha Yoga and they are often practiced together. Just as the Hatha Yoga aims at mastering the body, so Raja Yoga aims at mastering the mind. It seeks to gain control over the stream of thoughts that flow through the human mind. It seeks to check the flow and still the mind by means of concentration and contemplation. By these practices a state of super consciousness may be achieved.

Hatha and Raja Yoga are therefore means to an end, but even if

you ignore the, end and think only of the means, you have on the one hand the worlds finest physical culture system and on the other a method of mental mastery that puts expensive mind-training courses in the shade. Romain Rolland, in "Prophets of the New India," says "Normally we waste our energies. Not only are they squandered in all directions by the tornado of exterior impressions, but even when we manage to shut doors and windows, we find chaos within ourselves, a multitude like the one that greeted Julius Ceaser in the Roman forum. Thousands of unexpectedly and mostly `undesirable guests' invade and trouble us. No inner activity can be seriously effective and continuous until we have first reduced our herd of scattered energies".

Raja Yoga is designed to do just that - put our mental house in order and concentrate our scattered energies. It integrates the mind, stills its turbulence, cleanses it, strengthens it. Just as a body that has been cleansed of its toxic waste becomes healthier and stronger, Regular Raj-Yoga practice builds up a store of mental energy that will remain on top.

By holding mind steady in concentration, dormant powers are awakened. Some readers may question this, but yoga students testify that it is so. Those familiar with the psychology of the subconscious will understand the seeming paradox that when the mind is relaxed and held steady in a receptive state, many creative and intellectual problems will work themselves out to a solution, magically and effortlessly.

James Hewitt in his book "Yoga" writes, "A certain conceit and intellectual snobbishness sometimes makes westerners intolerant of any suggestion that a half-naked yogi seated cross-legged in a Himalayan cave, may know more in some respects than a person educated in a western university and living in a smart home, full of up-to - date comforts and labour saving devices. They forget that the orientals had their civilizations long before we did and that occidental scientists are still making discoveries that have been known to the East for thousands of years but descriptions of which are often clothed in obscure and symbolic language.

In the West we have explored and dissected the external world, while the oriental thinkers and scholars have been more concerned with penetrating the inner world of consciousness. They sought the laws of the universe inside themselves believing their consciousness to be microcosm in macrocosm. Psychology, the study of Mind is the youngest western science.

The author has talked with many people who have taken up regular yoga practices and the results he has achieved are similar to theirs and by no means exceptional. It is because of such benefits as these that scientists, writers, psychologists, artists, musicians, ballet-dancers, singers, sportsmen and sportswomen, indeed in all walks of life, practice yoga and are loud in praise of its help in achieving healthier, happier and more efficient living.

YOGA - OPINIONS OF THE WEST

An expert on the East. Dr. Paul Brunton, in his book "The quest of the overself" says:

"We westerners are rightly proud of our achievements in `face lifting' this world of ours, but we get a little disturbed sometimes when we hear of a half-naked Fakir performing a feat which we can neither match nor understand. The thinking keeps on occurring sufficiently often to remind us that there are ancient secrets and hoary wisdom in the lands which lie east of Suez. We picture these yogis as dreaming enthusiasts who desert the normal ways of mankind to go off into strange hiding places, into gloomy caves, lonely mountains and secluded forests. But they go off with a clear objective setting themselves no less a task than the acquisition of perfect and incredible control over the frail tenement of flesh. To attain this end, they practice the hard and exacting discipline laid down in their traditions. That now a days the public comes into contact mainly with vaga-bonds, imposters and idle tramps, who delude others, or themselves, into the belief that they are yogis, does not invalidate the truth of the tradition nor the genuineness of its best exponents".

One need not think that civilization should be destroyed and that we should return to something bordering on the cave-man stage of human development, to practice yoga. The harnessing of the forces of nature, electricity, atomic energy, flying faster than sound, space exploration .. these are wonderful achievements, triumphs for Man in this conquest of the universe. But sometimes he is inclined to forget that he is not a machine, but a living being. In the west, and of late in the east too, millions live at such a hectic pace that they are committing slow suicide. Civilization imposes a stress and strain unknown to our grand parents. Man can only successfully meet this challenge by paying increasing attention to his physical and mental well-being.

It is not necessary to live a life of solitude to achieve results. You can take an active part in the hurly-burly of civilized life and the daily practice of yoga will act as a protective from the numerous stresses of your environment. Best results are attained by exercising and meditating alone, and some part ofthe home should be utilized for this purpose.

Almost all the asanas of Hatha Yoga have a stretching action on the spine, which houses and protects the vital nerve channels. Bodily efficiency depends upon each of the billions of cells making up our bodies playing its full part in the community, in a word, harmony. This harmony depends more than anything else on the work of the nervous system. With the Brain as the coordinating centre, messages pour in by means of billions of nerve fibres. Messages received by the senses are flashed to the brain where they are stored or computed and an immediate answer given. There are cells carrying nourishment, cells busy with the task of removing waste products, cells carrying massages. The nervous system is the telephone service of the cell community, its telephone network reaches every part of our body.

The fine nerves coming from the sense organs group together into cables on the way to the brain exchange, the biggest cable being the spinal cord which is located in and protected by the spinal column. The importance of keeping the spine flexible and in healthy condition is, therefore, obvious.

One set of nerves the sensory - make their way with their messages to the brain and another reaches out with the reply from the brain - the motor nerves. The brain has its own centre of distributing the work. The centre dealing with sight, for example, is to the rear of the Cerebrum, the centre of hearing just below the Fissure of sylvius and so on.

There is a second nervous system, partly connected with the central nervous system and partly independent. This is the autonomic nervous system. It has nerve centres, called ganglia, located alongside the spinal cord. There are also ganglia in the head, the stomach and other places. A blow in the region of the stomach ganglia knocks the wind out of you and you are breathless. The atonomic nervous system controls the working of the glands, the heart (the beating of the heart depends on a ganglion located there) and it is also closely connected with feelings, as manifested in blushing, crying etc.,. some Yogi's develop self - mastery to such a degree that they can influence the working of the autonomic nervous system.

Living depends on a constant adjustment to our environment. Without the complex nervous system this would be impossible. The ancient in devising their disciplines, gave primary consideration to the principal endocrine glands all being acted upon by the various postures.

Of these glands, George A. Dosery says, "The secretions of the ductless glands are discharged direct into the blood, hence they are also called glands of internal secretion or endocrines (endow, within krino, separate). Endocrine secretions are chemical in nature and are usually called hormones (exciters). They are also called autacoid substances; from acos, a remedy - they act like drugs. They are in fact drugs, some of them of astounding potency. In fact, no man-made drugs are so powerful as some we make in our own drug-store glands".

"The work of the endocrine glands has direct bearing on vitality and longevity. Hathayoga is the system par excellence of

rejuvenation. Daily yoga exercise not only wards off stiffness of the muscles and joints, one of the troubles of old age, but it also slows down the whole physiological aging process. Biological and chronological time are two different things. We are at different speeds. One man is a spent force at fifty, while another is comparatively fresh.

"Worry is a great killer" saya Dr.Kenneth Walker, "It kills more people than cancer. So too does boredom". Volgyese said, "Yoga is actually the primitive ancestor, thousands of years old, of the brand new science that we call psycho therapy.

HATHA-YOGA AND PRACTICE

It is doubtful whether there would be many readers willing to undertake such programme even if they had time to spare. But those that can devote fifteen minutes daily for yoga exercises, will be greatly benefited in gaining bodily and mental health.

Yogic physical exercises, which are actually postures to be held for a certain length of time without repetitions, are unrivalled as means of improving bodily health and suppleness: Their superiority over other systems such as calisthenics, weight-lifting, gymnastics etc., lies in the fact that they aim at promoting the health and efficiency of the vital oragans. They keep the spine, nerves and glands in healthy condition thus giving organic vigour to the whole body.

One should use his common sense when first attempting these postures. Whenever one doubts the suitability of any of the postures, it is better for him to consult his doctor. A person with high blood pressure or heart ailment should not perform "Shirshasana" that is the "Head-stand". Similarly women should not do yoga exercise during pregnancy or menstrual periods. One should also take care not to over strain his body. He should be content to progress gradually.

Here is a Yoga programme which makes most of the exercises, including rest postures.

1. Sarvangasana (The shoulder stand posture)

Here you lie on your back, keeping arms alongside the body with the palms of the hands flat on the ground.

Keeping your legs together, raise them until they are at right angles to the floor. The movement is continued by raising legs, hips and trunk to a vertical position. Place your hands on your hips and support the posture with the upper arms and elbows. Legs and back should be vertical and only the head, upper back, upper arms and the elbows should touch the ground. The upper chest will press against your chin. In this position try as if to touch the cealing with your toes. Hold this posture for 2 minutes initially.

2. Halasana (The Plough posture):

After holding the sarvangasana posture, you swing over your feet and legs until toes touch the ground behind your head. You will be in Halasana, one of the finest Asanas.

Keep your arms stiff with the palms of your hands pressed against the ground. Your legs should be together and locked at the knees. Where your legs touch the ground, attempt to push them as far as possible towards the wall behind your head.

Hold this posture for half-a-minute and lift your legs and come back to the normal position of lying flat on the ground.

3. Bhujangasana (The cobra posture):

Lie face downwards, the palms of the hands resting on the ground with the shoulders. Your forehead should also be touching the ground and your legs are kept stiff together throughout the movement.

Slowly raise your head upwards and backwards, face, neck and

trunk will follow gradually. In the final position, which should be held, your arms will be straight and your head thrown back so that the eyes look at an angle towards the ceiling. The movement should be slow and smooth. There must be no jerking or straining.

4. Paschimothanasana (The posterior stretch):

Lie flat on your back, legs out stretched and together. Sit up slowly and smoothly keeping the legs steady, only the body moves. Exhale and carry the movement on, in an effort to touch your knees with your face. At the same time, stretch your arms forward and catch your toes. Hold the position for ten seconds initially, add seconds as the position becomes more comfortable.

5. Dhanurasana (The bow posture):

Lie flat on your stomach. Stretch your arms back and raising your heels, grasp both ankles. Pulling with your arms, lift the legs as high as possible at the same time arching the front part of the body. It is as if you were trying to touch the back of your feet.

These asanas stretch and make the spine more supple. They tone up the nervous system. Abdomen, back, legs, arms and neck have stretching effect. The functioning of liver, kidneys and glands will improve. They are finest correctives for bad posture.

6. Savasana (The corpse posture):

One who takes to yogic exercises, finishes his programme of asanas with one especially designed to rest the body. It is Savasana. It is of such a value in combating present day stress and strain you should perform it at any time you can during the day.

Lie flat on your back with legs outstretched. Close your eyes and remain completely still, as if dead. This means lying with full weight.

At first you will find that an obstinate tension remains and the body muscles refuse to relax, you must mentally go over them from head to toe seeking tension and removing it wherever it is sensed.

There is no more efficacious way of combating tension than to have a daily relaxation period.

7. Pranayama (Regulating the vital force through breath):

We have to get hold of that which is setting the whole body in motion. That is "Prana" the vital force, the most obvious manifestation of which is the breath. By controlling the breath, we can control the life force and the mind.

Our bodies need oxygen to burn up the waste matter and purify the blood stream. Civilized man has lost the art of breathing properly. His shallow breathing utilizes only about one-tenth of his lung capacity. The lack of oxygen from which he inevitably, suffers, is responsible for head-aches,fatigue, lack of mental alertness. It is a contributing cause of that, "tired feeling":, so many people complain of today.

The breathing exercises, if performed sensibly and without strain, can be a means to greater bodily vitality and can exert a beneficial influence over the emotions and in the mind.

PRANAYAMA

Though the common man gets flabbergasted at the word "Pranayama", it is not that difficult to practice. Casting a side the complex ways in pranayama, one can safely practice a comfortable and comparatively easy system and derive the benefit, nevertheless.

Sit in any comfortable position with spinal column upright. Close the right nostril with your right thumb. Inhale slowly and evenly

through the left nostril, filling the lower (often neglected) parts of the lungs, then the middle and upper lungs. There must be no forcing. Retain the air for a few seconds, closing the left nostril with the left thumb. Then release the right nostril and exhale slowly.

Now repeat the process. Inhale through the right nostril, retain the air and exhale through the left nostril, This is one round.

The ratio favoured by many authorities, between inhalation, retension and exhalation is 1:4:2. That is to say, if you inhale for five seconds, you suspend or retain the breath for twenty seconds and exhale over a count of ten seconds. At first however, it would be advisable to use such a ratio gradually working upto it from ratios 1:1:2 and 1:2:2. The breath must always be even and kept under perfect control.

This process aids digestion and improves the appetite. It cleanses the nasal passages and lungs. It tones up the nervous system and purifies the blood. It has a calming and concentrating effect on the mind.

This process can be repeated by the beginners for four to five times initially. If performed carefully, there will be an immediate increase in bodily vitality and a tranquillizing effect on the mind will be produced. But forcing or long breath suspensions must scrupulously be avoided.

It is necessary to point out that 'Prana' means much more than mere breath. Prana is actually the power behind and within breath. It is the "vital force in every being". It is cosmic energy pervading the whole universe. Pranayama is a means to self mastery and psychic powers.

If it were to be simply air that is to be regulated in respiration, it would be enough if it is called "Swasayama".

Harmonious health is impossible if the emotions are not under control. Emotional stress - worry, fear, frustration, insecurity are known to be responsible for such diverse complaints as peptic ulcer, coronary thrombosis, high - blood - pressure, tuberculosis, pneumonia, appendicitis, diabetes, asthma, schizophrenia. It has been estimated that in America, that more than half the people seeking the services of doctors suffer from emotionally induced complaints.

When subjected to stress, the body's glands, in particular the adrenals, release chemicals into the blood-stream which act as resistance mobilizers. When the stress is prolonged, these chemicals turn traitor and can cause serious damage to vital organs. Also bodily resistance to other attacks is lowered.

We can experience for ourselves the harmful and unpleasant effects of such an emotion as anger; the eyes protrude; the face burns, bloodpressure rises, the fists clench, the stomach muscles contract. Other emotions allied to anger are fear, anxiety,jealousy and hatred, and they poison the blood-stream, destroy health and peace of mind.

We live in exciting but dangerous times. If we are to come unscathed, we will need the self-mastery, that comes from peace of the spirit and having a permanent centre of gravity. The average person does not know the inner peace and integration. His thoughts are like leaves swayed hither and thither by the wind of his desires.

La Rue puts it,"Health is wealth; but the very exuberance of bodily health may be a curse without proper mental control. All health that is not ultimately mental is not health at all".

The Psycho-analyst Dr.C.Y.Jung has said, "We have built a monumental world round about us and have slaved for it, with unequalled energy. But it is so imposing only because we have spent upon the outside all that is imposing in our natures-and what we find when we look within, must necessarily be as it is, shabby and insufficient"

Not only Jung but many other leading Western psychologists have studied and appreciated the significance and value of yoga. Professor William James who said, "The most venerable system and the one whose results have the most voluminous experimental corroboration, is undoubtedly yoga. The results claimed and certainly in many cases accorded by impartial judges, is strength of character, personal power and unshakability of soul".

The sub-conscious is a term beloved of present-day psychologists, writers and journalists. It refers to that part of our mind of which we are not consciously aware, but which, nevertheless, is the largest part of our mind, and influences to a powerful degree our every day actions. The sub-conscious is the store-house of our memories. Through hypnosis and psycho-analysis, it can be contacted. The ancient yogis knew about and understood the workings of the subconscious-mind thousands of years ago, just as they formulated the philosophic doctrine "syadwada" which resembles relativism, two thousand years before Einstein's discovery.

The aim of yoga is the attainment of the super-conscious state. To this end are the physical preparations of Hatha-yoga and the meditative practices of Raja-Yoga devised. The conscious evolution is inherent in all men. Each one of them possesses the power of spiritual unfoldment. But men live in different levels of being, from the animal to the super - conscious. Yoga is the system whereby a man works in his own life to achieve a higher stage of consciousness.

LEVELS OF CONSCIOUSNESS

The Gurdjieff/Ouspensky school which has many followers in the West, says that there are seven categories of man.

Man No.1 : is physical man. This is animal man. He identifies his 'I' with his body. The centre of gravity of his psychic life lies in the moving centre. The moving and instinctive functions constantly out

weigh the emotional and thinking functions. For him knowledge is based upon imitation or instincts, learns by heart, or drilled into him. He learns like a parrot.

Man No.2: is emotional man. His centre of gravity lies in the emotional centre, the emotional functions outweighing all others. He is the man of feeling, learning by likes and dislikes.

Man No.3: is intellectual man, the man of reason. The centre of gravity of his psychic life is in the intellectual centre, where thinking functions are gaining the upper hand over the moving, instinctive and emotional. His knowledge is that of the Book-worm. All men, says this school, are born of one of these three types of men. But by training, self discipline and strife,higher levels of consciousness can be reached.

Man No.4: is an intermediate stage. He has become conscious of his possible self-unfoldment. He is beginning to acquire a permanent centre of gravity. One dominant permanent 'I' is fighting to master the multiplicity of 'I's that previously struggled for possession of his mind. He is being emancipated from the subjective elements in his knowledge and is beginning to move along the path towards objective knowledge.

Man No.5: has reached unity. His knowledge is whole, indivisible knowledge. He has one indivisible 'I' and his knowledge belongs to it. What he knows the whole of him he knows.

Man No.6: is one step below the highest stage of consciousness. Higher centers are at work in him. He possesses powers beyond the understanding of ordinary men, such as extra-sensory perception.

Man No.7: has reached the highest stage of conscious evolution. He has free-will and permanent, unchangeable 'I'. He has objective knowledge of all.

Hence William James says, "Our normal waking consciousness,

rational consciousness, is but one special type of consciousness, while all about it, parted from it by the flimsiest of screens, there are potential forms of consciousness entirely different."

Raja Yoga is based on the firm foundation of reason. To get any reason out of the mass of incongruity we call human life, we have to transcend our reason, but we must cast off all superstition. We must take up the study of higher state of consciousness, just as any other science. On reason alone we must lay our foundation and reason itself will show us the way to the highest plane. When we hear a man say 'I am inspired' and then talks irrationally, reject it. Why? Because these three states - instinct, reason and super-conscious states belong to one and the same mind. They are not three minds in one man. One state of it develops in to the others. Instinct develops in to reason and reason into transcendental consciousness.

Raja yoga does not merely theorize but asks you to try for yourself. Only by putting the technique into practice, one can experience the truth.

From our childhood upwards, we have been taught only to pay attention to things external, but never to things internal. Hence most of us have nearly lost the faculty of observing the internal mechanism. To turn the mind, as it were , inside, stop it from going outside and then to concentrate all its powers and throw them upon the mind itself, in order that it may know its nature, analyse itself-is very hard work. Yet that is the only way to anything which will be a scientific approach to the subject.

Dr.Lily Abegg, in her book "The mind of East Asia", says, "Not only priests and Monks take part in the Zen exercises, but also many lay men who wish to study the methods of contemplation. In Japan, particularly during the last war, these attracted large numbers from all sections of the population - Not only officers, businessmen, and ministers of state, but also postal officials, shop-assistants, railway men, young school boys, and many others, meditated. It went so far that in

training establishments, schools and also in many factories and other concerns, a short period was set aside in the mornings for meditation."

It is common experience in hypnosis that the sense-organs can be cut off from their centres of consciousness. A burning match applied to the back of a hypnotized person may not be felt. Advanced practitioners of yoga detach themselves to such an extent from their bodies, that they can be buried alive, and drink poison, without coming to any harm. Such exhibitionistic fanaticism, though deserves to be deprecated, it does show the extent to which the body ceases to count with a person, who is firmly established in the self. Such a person does not feel cold or heat, pain or pleasure.

Normal man, with his duties and responsibilities to the home and society, need not pursue rigorous procedure. It is enough if he keeps up his body and mind in a healthy state. Raja Yoga certainly brings about such a harmony between one's body and the mind.

RAJA-YOGA

The four limbs of Raja Yoga have been Pratyahara, Dharana, Dhyana and Samadhi - Here we begin to leave the external world and enter the internal world of consciousness. This is a natural and easy transition for the Easterner, but many westerners will stand hesitantly on the brink of what are to them, uncharted waters. It is due to the traditional difference between the western and Eastern thought. While progress to the Easterner means faster travel and more material comforts etc, to the Easterner it means spiritual unfoldment. The Western educated generations of the East also are similar to those of the West, of late. But those very few who evince genuine interest in this hoary wisdom, would do well to understand the technique of consciousness, to fulfil the life's aim.

1. **Pratyahara (Sense - with drawl):** is detaching the mind from the sense -organs. The word means "gathering towards". It checks the

out going tendency of the mind and turns it inwards. It is a gathering in and integration of the previously scattered mental energies. In pratyahara one frees oneself from the thraldom of the sense-organs.

When the senses have withdrawn from their objects and transmuted themselves in to the modes of consciousness, this is called "the with drawl" (pratyahara).

The adept in Yoga gives himself up to 'withdrawal' and stops the traffic of the senses with their objects which are the word, sight etc, to which they are invariably attached. He then makes his senses work for his consciousness and the ever-agitated senses are controlled. No one can achieve the aim of yoga without controlling the senses.

The sense - organs are merely the "middle-men" between the external world and consciousness. The eyes, for example, do not see in themselves. But are merely the instruments of consciousness. The real organ of the vision is in a nerve centre of the brain. A man may be asleep with eyes open, yet seeing nothing. Pictures are striking the retinae of his eyes, but the man will not be aware of them, because he is not "at home" in consciousness to doso.

Taking the experience of hypnosis, a person's sense-organs can be completely under the control of the hypnotist. He will tell his subject that a piece of raw potato he is eating, is a peach, and the distinct flavour of a peach experienced. He can open the subject's eyes and make him see whatever he wishes him to see. This is only to illustrate how the sense can be controlled or conditioned by an external agency. But every attempt at control which is not voluntary, with the controller's own mind, is not only disastrous, but it defeats the very end itself. The goal of each soul is freedom, mastery — freedom from the slavery of matter and thought, mastery of external and internal nature. Instead of leading towards that, every will current from another, in whatever form it comes, either as direct control of others, or as forcing to control them while under a morbid condition, only rivets one link more to the already existing heavy chain of bondage of past

thoughts, past superstitions. Therefore beware how you allow yourselves to be acted upon by others.

Raja Yoga does not teach morbid introspection or useless daydreaming. There is all the difference in the world, between the two states and pratyahara, Dharana, Dhyana and Samadhi. If a person finds on meditating that he dozed off or slipped into voluntary reverie (Which is common in many persons), then he should know that he is performing the exercises incorrectly.

Seat should comfortable. The form of breathing should be quiet, smooth and even. Turn your attention inward instead of outward. Allow your a thoughts to run through the mind as they please. Now observe them attentively. See how they pass in a never ending stream. Also see how one thought leads to another, linked by association. Be content with mere observation for a while. Feel yourself as detached, observing your own thoughts just as if they are your fingers or toes or some other parts of your body. As they flow steadily past, observe the uselessness of most of them, also their way wardness and lack of unity.

After a while, begin to lessen their number. Do not expect to make a big reduction at once. It just cannot be done, at first. Years of practice may be required to still the mind to any great degree. Each meditation period try to have a few thoughts less. Even one thought less is a victory gained.

It will be something of a shock to many readers to observe to what extent their minds are their masters rather than their servants. But persist with meditation. You will experience that one day, the wheel of thought had slowed down. An intuition will mysteriously arise.

Similarly, we can learn to detach ourselves from the negative emotions, anger, envy, jealousy, unjustified fear etc. In man's early quest for survival, these emotions served a life-preserving purpose, but in present-day civilized life, they are in the main repressed and harmful to health with chemicals, which mobilize the body for fight.

But, except in war, one can no longer expect to destroy one's enemies physically. Also anger brushes aside reason and makes us act in ways that we may regret later. Efficient living is impossible without emotional control and yoga promotes just such a mastery. Just as we observe both the body and emotions, we can also experience the intellect as an instrument of conscious evolution.

Reducing the number of thoughts in this way, gives control and self-mastery. It develops mind-power. And thought reducing practice should not be just for daily meditation period. Be vigilant. If at any time during the day you catch yourself entertaining worthless thoughts, push them aside.

Again you will observe how successive thoughts are linked by association so that they follow immediately on the other. Separate two thoughts-even for a split second-and you will have a momentary glimpse of the inner stillness.

As with a wild horse, the mind can only be tamed by gentleness and patience. There is no need for exercising will-power to do this, indeed it will only defeat our purpose.

As Mason puts, it, "A man that so far lost command of himself, as to lie at the mercy of every foolish or vexing thought, is much in the same situation as a host whose house is open to all comers, whom, though ever so noisy, rude, troublesome, he cannot get rid of."

YOGA - CONCENTRATION (DHARANA)

According to Aphorisms of Patanjali, 3,1, "To maintain the mind fixed on one spot is called concentration".

The tyranny of the senses will be checked in 'Pratyahara'. Then it becomes easier for the mind's energies to be focussed on one point. This action in yoga is called "Dharana". Raja yoga develops this power

of concentration to an intense degree which can lead to psychic powers.

The power of mind is greatest when, instead of its forces being scattered, they are brought together and focussed on a point. This bringing to bear of the full weight of the intellect, on a subject, can result in intuitive knowledge or revelation. If at all we come across intellectual gaints and scientific inventors, they must have practised this concentration, not knowing that they did so.

The yoga writers compare the mind to the surface of a pool, which is constantly troubled and in motion, because of the agitation of our thoughts. If we can still this flow of thoughts and hold the mind steady, then pure consciousness will be revealed and as the bottom of the pool.

The ability to concentrate sharply to bring all your attention to the task in hand or the object of study, is one of the greatest keys to successful living. The man with highly developed powers of concentration can get through a tremendous amount of work. He can work with great efficiency. He can study with great intensity. Concentration is one of the chief secrets of success in games and sports. Watch the star foot-baller, about to take a penalty kick, the master golfer attempting long putt, the skilled snooker-player about to pot a critical black. All the three have one thing in common — intense concentration.

The concentrative energies of the mind will be aided if, in daily life, you give your full attention to things. Most people go through life in a sort of waking sleep.

The yogi stills the mind, makes it steady by focussing it to a point, just as the rays of the sun are captured and brought to a point of burning intensity by means of a magnifying glass. To achieve this feat various aids may be employed.

One of these is to focus your gaze on some object. It is best if the object is small rather than large.

At first, you will be sure to find that you cannot keep your attention on the object for very long. The mind will wander off into involuntary reverie. Suddenly, perhaps, minutes later , you will "wake up" from your reverie to realize that the object of concentration has been entirely neglected. You stare at the object for a while but soon it is foregotton. You are thinking instead, about what you will do tomorrow, what happened that afternoon, the show you saw last night, your job, incometax, the state of the world...anything but the object of concentration. Do not get angry with yourself. Do not become tensed up about it, instead, gently coax your attention back to its task.Great force is not required in this work. Considerable effort will tire you and defeat your purpose.It is a fault if the face is screwed up and the muscles are tensed in concentration.

Let us take an example of this concentration at work, taking for our object something simple and pleasant - an apple. The technique followed here has been found by the author to give the best results.

Set the apple eighteen inches before you on the ground or on a low stool or table. Let it be a handsome apple with a smooth, well polished skin. If you can have a light shining on it, so much the better.

Now examine the apple with all your senses. Do this slowly, thoroughly. Study the apple's appearance, its size,shape,texture and colouring. See how when you study it closely, you find that it has not just one or two colours as you thought at first, but numerous colours. There is yellow there, and green and brown, and russet and red. There is dent where it has fallen ripened by the sun, on the lush orchard grass. Now, lift it to your face and feel its cool, smooth skin against your cheek. Smell its clear, fresh tang.

Then set it down again before you, keeping your gaze focussed steadily upon it. Now start thinking about it; how it grew, how it

ripened in the sun how it dropped from the tree, how it was packed and despatched to the wholesaler who sold it to the shop, where you brought it.

No superfluous thoughts must be allowed to intrude into this concentrated examination of the apple. If they do, push them gently aside and bring the attention back to its task.

Having exhausted all possible thoughts about the apple, you need not think about the size, shape, texture, colouring, smell, feel or history of the apple, but to fix in the mind the single idea "Apple". the essence, as it were distilled from the previous few minutes thought. With the eyes still fixed steadily on the apple, hold the idea apple unwaveringly in the mind.

This is Dharana proper.

YOGA - DHYANA (CONTEMPLATION)

When the mind's energies are focussed on a selected point and held there, so that only one thought - wave steady and straight crosses the surface of the mind - stuff, that is called contemplation(Dhyana). When contemplation is maintained for sometime, even this one remaining wave fades away and untroubled, mindless superconscious state ensues. Then the perceiver and the thing perceived will become one.

The practice of Dharana (concentration) with eyes open so as to fix the gaze on some object was mentioned. Later you should concentrate with eyes closed. This banishes external sense - impressions, making pratyahara and the one- pointing of the mind easier. The object should then be held before the mind's eye.

Most people can with a little practice acquire the necessary powers of visualization. We process within us a private mental cinema

on whose screens we project our hopes, fears memories. The development of such powers of visualization is well worthwhile, apart from its use in Rajayoga.

Still using an apple for our example as the object of concentration, the meditator may study it intently for a while, then close his eyes and still picture the apple, clearly showing behind the closed eye-hids. After some practice at this, the apple may be dispensed with and only its inner reflection used. The same to any other object you may use for Dharana.

A devout Christian may wish to concentrate on the vision of Jesus Christ or Virgin Mary, the devout Hindu on the face of Lord Krishna and so on. In Dharana, consciousness can be directed to any part of the body. The powers of the mind are developed to such an extent by adepts that even the sympathetic nervous system comes under the control of the will. They can control the beating of the heart, for example. This has been authentically proved many times. In advanced practice, one will be able to direct his consciousness to any part of his body, external or internal and hold it there.

Whenever the mind attaches itself first, it becomes steady there and then it becomes absorbed in it. Just as a bee drinking sweet juice,does not care for the smell of the flower, So the absorbed mind, does not desire any other object and gives up all its activity and like a bird with clipped wings, becomes calm at once.

Sound also may be used to hold the attention. One can concentrate on the ticking of a watch in a quiet room or, if outdoors, you cam close your eyes and listen to the sound of a water fall or stream.

Some teachers instruct their pupils in the art of concentrating on inner sounds called nadas. The ears closed with fingers and the attention is focussed on the sounds to be heared. By practice, the mind is able to hold on to the finer and subtler sounds,. Similarly some concentrate on the void and others on the effulgent light.

The Tibetan technique is like this. They have a mental image of a flower, tree or person held for a time and the image is gradually demolished bit by bit, until only a clear light remains. In "The Tibetan book of the Dead" edited by Evans Wentz, it is described in the following manner.

"Whomsoever thy tutelary deity may be, mediate upon the form for much time - as being apparent, yet non-existent in reality, like a form produced by magician,. Then let the vision of the tutelary deity melt away from the extremities until nothing at all remained visible of it, and put thyself in the state of clearness and voidness- which thou canst not conceive as something - and abide in that state for a little while. Again mediate on the tutelary deity; again mediate upon the clear light, do this alternately. Afterwards allow your own intellect to melt away gradually from the extremities.

Another technique requires the meditator to feel his closed eyes and his head filled with foaming water. Next he must meditate on his body from the throat to the stomach, filling it with imaginary water. Then he mentally fills all of his body, including arms and legs, with cool water, the colour of glass. After he has filled all of himself with pure water, he should imagine that the room too is filled with it. When this has been clearly experienced, he must gradually drain away the water, reversing the previous process. That is to say, he drains the water from the room slowly and steadily until none remains between ceiling and floor, then his arms, legs and stomach ; next from his chest and throat; finally from his head and eyes. In this way the false Ego is said to be eliminated.

In yet another method to achieve withdrawal and one-pointedness, the meditator imagines that he has a diamond in each ear and a canopy of diamonds above his head, and that all his surroundings whether outdoor or indoors, have been turned into diamonds (or crystal) bright, pure. clear and shutting out all sound.

Some of the Hindu Yogis take to Mantra Japa. The sacred

syllable 'Om' (AUM) is considered the finest. It was considered as being a symbol of the whole universe and "all that is past, present and future and whatever else is, beyond the threefold division of time. Its vibrations are said to be beneficial to health and the disciplining the mind.

Whatever may be the object of concentration, the effect is the same. The object is only a prop to canalize the process of thinking in the initial stages.

A person who practices contemplation finds that his mind has become more tranquil and temperament more placid. His outlook on life becomes brighter. He begins looking at the world and himself more objectively. His sense of awareness becomes heightened. He can work more efficiently and for long stretches without experiencing mental fatigue.

SELF-REALIZATION (SAMADHI)

"When alone the object of contemplation remains and one's own form is annihilated, this is known as Samadhi". (Aphorisms of Patanjali 3, 3).

There are two stages of Samadhi, described as with - seed and seedless. The second stage comes when even the idea of control is absent, having faded away. The seedless stage is achieved, in advanced Samadhi.

To a person who practices Yoga, Asanas, Pranayama, Pratyahara, Dharana and Dhyana are but steps in a journey up a mountain side. Rajayoga provides the final moves to the pinnacle of Super conscious state - Samamdhi.

After all, what is this Samadhi so earnestly sought?

It is given many names; Union, integration, identification, Liberation, Super consciousness, self-realization. It is an inner peace in whose radiance one can bask. It is above the senses. Words, therefore, cannot adequately describe it. It must be experienced.

At the point where Samadhi is reached, the Ego ceases to exist., All sense of 'I' and "Mine-Ness" is banished. It is a liberation from the tyranny of desires, fears, worries, persons, places and things.

With Samadhi we enter a region of feeling, of being,, where attempts or description in the rational terms of our language must necessarily be inadequate. Nevertheless, C.F. Morel makes a praise-worthy attempt at an explanation in rational terms; "Consciousness is - ....- something intensely mobile, when the exterior world has disappeared, the circle of consciousness contracts and seems to with draw entirely into some unknown psychic pineal gland and to withdraw into a kind of centre wherein all organic functions and all psychic forces meet and there it enjoys unity."

And Theos Bernard assures us that it "is not an imaginary or mythical state, though it is explained by myths, but is an actual condition that can be subjectively experienced and objectively observed."

Mouni Sadhu in his "In days of great peace" (Allen and Unwin ltd.) says that Samadhi has three phases.

The first - when we feel it is approaching. In this state we can still move and talk as usual. We can compare it to early twilight before sunrise.

The second state - can be compared to the midday when the sun stands high in the sky. There the mental and physical functions decline, they become dreamy, and reality alone, independent of all form and condition, draws upon and illumines our being.

The third - which comes immediately after our "coming back" from Samadhi, is like the second twilight, this time preceding "sunset". We still feel in ourselves its last rays, we still clearly remember the "light", but its vivid reality gradually fades away when we turn to our "Normal" consciousness, the "Waking" state. We are still unable to stay in it permanently, due to our imperfect development, but henceforth we know irrefutably that this state exists, that it is in truth, the only reality. After experiencing Samadhi even once, we are different beings."

Thus those who have achieved such enlightment, are agreed on several things; Samadhi is a positive and not a negative state like sleep or hypnotic trance; and it is distinguished by two features - an altered conception of time, and the experiencing on a level of being of the unity of all life.

With the feeling of oneness with all life that Raja Yoga promotes, comes an awakening of reverence for life and love towards living things. Each self is but a drop in the ocean of overself. The yogi realizes his brotherhood with all men. He realizes that the truth is many - sided and is therefore tolerant of the ideas and beliefs of others. In his opinion as the Western scientists report,man, indeed, is a microcosm in macrocosm.

Thus yoga shows the way to physical and mental well - being. It integrates. It promotes a balanced personality. It puts the whole being in harmony with the universe.

In the same context, patanjali prescribed what is called "samyama", for those who practice yoga with a limited goal. The last three limbs of yoga - Dharana, Dhyana and Samadhi - practised together with regard to one object, are called Samyama. By making Samyama on various things, intuition and advanced psychic powers are claimed by Yoga. Since the acquisition of those powers could easily intensify one's Egoism, such powers are deemed dangerous and would prove obstacles to self-realization.

Some of those special powers resulting from the application of Samyama to certain things, are mentioned here for people who are interested in them.

1. By making Samyama on friendship, mercy etc... one excels in the respective qualities.

2. By making Samyama on the hollow of the throat, comes cessation of hunger.

3. By the conquest of the current samana, he is surrounded by an aura of light.

4. By making Samyama on the gross and subtle forms of the elements, comes mastery of the elements. They are as follows:-

1.	Anima	----	To become small as an atom.
2.	Mahima	----	To become very large.
3.	Laghima	----	To become very light.
4.	Garima	----	To become very heavy.
5.	Prapti	----	To become able to go any where.
6.	Prakamya	----	To have one's desires fulfilled.
7.	Vasitva	----	To control the elements.
8.	Ishatva	----	To possess the power to create.

Such being the powers, great prophets have manifested these powers for the benefit of the mankind from time to time.

It should be pointed out in conclusion, for people in general, results are proportionate to the amount of effort expended.

"Whether young, or old, one who discards laziness, gets success, if he practices yoga. Success comes to him who is engaged in the practice; for, by merely reading books on Yoga, one can never get success. Success cannot be attained by adopting a particular dress. It cannot be gained by telling tales. Practice alone is the means of success."

The reason for the popularity of Yoga has been, that no other system, so far known, is so perfect and efficient in promoting physical and mental well-being of the mankind.

SUMMING UP CONSCIOUSNESS

What is consciousness? It is a state of awareness - an awareness of being. In the beginning, all was energy and motion without form or shape. The whole infinitude was locked in one incomprehensibly,gigantic thought. Because the original thought is time less and spaceless, It exists for ever.

Since our consciousness seems to be encased in our body, we feel that it is confined to us., This feeling is a misreading of the situation and everyone of us is subject to this state of ignorance. All physical forms of life are simply transmitting and receiving instruments, in accordance with the need and capacity of each species. For the consciousness that is in man, to manifest, a highly sensitized physical instrument, was demanded of Nature.

Out of the great within has come, the great without and what you see in the great without today, is but a reflection of the great within. This being true, the great within must change first, before the great without can change. The most important work of the world is with the minds of men, because the great within is in stupendous upheaval. Out of it are coming the pent up hates and resentments of man kind which have been repressed for centuries.

Life is actually a series of constant mental and emotional adjustments to what is happening to you and to other people. How you react may determine how they react. In fact your emotional reaction, every waking moment of the day and night to the experiences which come to you, determines the quality and character of the personolity you are expressinmg. We know now, from what fragmentary knowledge, we have been able to piece together of past ages that

creature man, considering the short span of time, he has eventally been on earth, has made remarkable progress far outdistancing any other form of life, and outlasting millions of other species, which have long since come and gone. This alone should give evidence that consciousness which resides in man is of a superior nature in quality to that, resident in anyother known life on this planet.

The long night of superstition and ignorance is almost over. We are alive at a time, when an unbounded opportunity exists for our attainment of knowing attunemnet with the creative consciousness within. Science is confirming in many instances, the truths of what Man has long professed by faith. That higher sensory faculties exist in the mind of man is no longer denied.

So all humans are destined to discover that human life, has a far greater cosmic value, than they have ever sensed or imagined. No one exactly like you in form or personality expression has ever been born in the past and no one precisely resembling you will ever be born in the time yet to come. Producing duplicates is not the purpose of creation. You may have considered yourself small and insignificant but basically you are not. No one is equipped to do, quite the job you can do, on this earth, once you find your real self, and purpose in life and learn how to develop and express your personality. This means everything you think and do, does count.

The first step in the true development of self, should be your attunement of this consciousness to the creative consciousness within. Once this is done, a feeling of deep peace and inner security will take possession of you. The consciouness that is the "Real you" will then commence to unfold. Your personality will take on a new, more vital and more assured form of expression. Your whole tone of being and physical health will improve.

As you gain reasonable control and direction of your higher senses, you can depend upon their performance at all times with a substantial degree of accuracy. This power has been available to Man

from the beginning in unlimited supply, as he individually learned to call upon it.

Perhaps, the greatest tragedy of the ages, has been the failure of Religion, to emphasise this very fact. Had this been done centuries ago, Man would have been free to develop his own higher sensory faculties and the human race could have been saved of many Religious wars, which can be called "The history of human stupidity". The self-appointed religious leaders branded a person of independent thinking as a heretic, or an atheist and in earlier days imprisoned or killed for his transgression.

You are unique in the universe, designeed for a specific place and function, which it is your free will choice to occupy and perform. Today, man has emerged from the primitive jungles into a maze of civilized complexities. Looking back, you can view the panorama of Man's struggle to understand himself, his search for something higher and finer in and beyond man.

Man, as such, knows very little about himself of what and who he is, of why he is here of where he is going. He is almost totally unacquainted with the nature of the house in which he lives and he knows even less about its tenant - himself. It is only yesterday since the creature that is now man, first stood erect, amid the beasts of the jungle and asked the self-same questions, "Who am I? What am I doing here? Where am I going?

All that man ever is or can be is contained in his own interior consciousness.

Published by SEVA SADAN
Hyderabad (A.P.) INDIA

Printed by Sreenivas Enterprises
(Kaparthi Group)
1-14-234, Balamrai Viman Nagar,
Secunderabad (A.P.) INDIA.
Phone : 040 813511